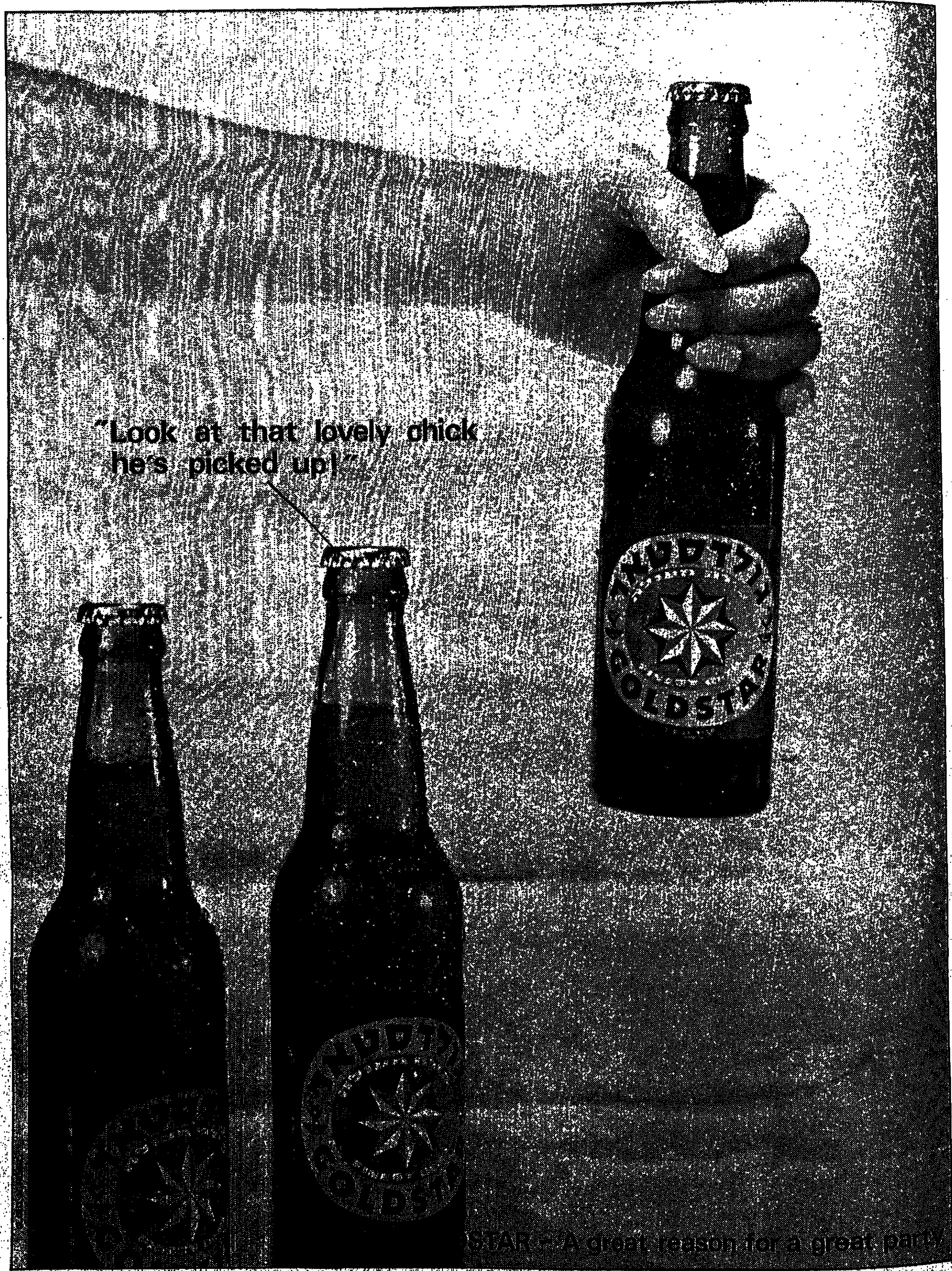




THE JERUSALEM
POST WEEK-END MAGAZINE



Irish toddlers went back to kindergartens this week after the Succot holiday, but none was happier than this little girl on her favourite horse. This "Child of Israel" portrait by Australian John Walker will be included in his exhibition of Irish and Israeli portraits at the Municipal Gallery of Modern Art, Dublin, next summer.

FRIDAY, OCTOBER 15, 1971

מכרז מן האומן

We didn't believe it ourselves!



When we started freezing the fresh vegetables of Sunfrost, we had no idea what the demand would be like! Especially for Broccoli, a vegetable that's hardly been known in Israel till now. We froze more than 200,000 packs of Broccoli, the tasty and delicate little cousin of the cauliflower. Whoosh... the public has snapped up the whole quantity, in an embarrassingly short time. So now, we have enlarged the fields of Sunfrost Broccoli. And pretty soon you'll be able to enjoy this delicious little vegetable, picked, sorted and frozen at the peak of its freshness... only a few hours after it left the field. And meanwhile all our other delicious foods are in the stores and supermarkets. The special Sunfrost freezing method enables you to serve fresh vegetables even out of season. Now we know you like the system, we'll be making lots more.



FRESHER THAN FRESH

Fresh frozen vegetables: Beans, peas, sweet corn kernels, corn on the cob, broccoli, Brussels sprouts, cauliflower, sliced carrots, baby carrots, chips, manrows, okra, French fries.

PAGE TWO

THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 15, 1971

WASHINGTON.

INTO a Middle East already replete with its own set of time-clocks and deadlines President Nixon has thrust a new one, flicking away at a different speed but with the power to influence the timing mechanisms of all the others. An Arab-Israeli settlement may not turn out to be the most urgent item on the summit agenda in Moscow next May — although nobody in Washington is making hard predictions — but the awareness that the Kremlin meeting is looming up is seen here as a major factor in the planning of all the parties involved.

Analysts here see the most immediate impact on the cease-fire. Despite President Sadat's oft-repeated end-of-year deadline, it is believed that the Soviets will be anxious to press him harder than before to exercise caution. An outbreak of hostilities along the Suez Canal in the middle of intensive preparations for the summit could mean cancellation of the Moscow-Washington meetings.

Since it is the Soviets who want Mr. Nixon to come to Moscow after he visits Peking, President Sadat is reportedly being told the facts of summitry life during his stay at the Kremlin. In Washington two recent statements are being recalled as fitting into this picture of Soviet restraint on Egypt. One was made by President Nixon in late September, four days before he met Soviet Foreign Minister Andrei Gromyko in the White House and received the formal invitation, but after he knew it would be forthcoming.

Speaking to journalists in Oregon, he said that it would not be in the interest of Israel or Egypt to break the cease-fire. "I have a good idea the truce will be maintained," he added. In Washington last Sunday, just two days before the summit announcement and knowing at the time it was to be made, Secretary of State William Rogers was asked his views on President Sadat's Moscow talks.

Nothing that he had discussed the interim settlement with Mr. Gromyko at some length, Mr. Rogers said he was convinced the Soviets did not want an outbreak of war in the region because that might result in a confrontation with the United States. So to that extent the Russians wanted the cease-fire continued. "As to their ultimate objective, I'm not sure," Mr. Rogers added.

Officials uncritical

It may, of course, all be part of the inevitable atmospheres which surround the announcement of a summit. But American officials have not shown themselves reluctant to question critically Soviet intentions and activities in such crucial areas as missile development and deployment even during the latest period of moving from the era of confrontation to negotiations. They may retain on many other matters, there seems to be a widespread view that for the time being, and certainly up to the summit, the Soviets want to keep the cease-fire going and their general profile fairly low in the Middle East.

But the projected summit meeting raises many other questions beyond the continuation of the cease-fire and for these the answers in Washington are much more tentative.

Its impact on the current phase of diplomacy and the relationship to the interim settlement itself is far from clear. For one thing the summit is still seven months away. The Americans show no sign of slowing down their stepped-up activities or putting the issue on "the back burner" until next May. Clearly from everything Mr. Nixon said about the need to have a productive summit, nothing would please him more than to come to Moscow with an interim settlement already signed or on the verge of acceptance by both sides.

But in the more likely scenario, what happens if an uncertain

cease-fire has stretched out but no interim settlement has meanwhile been achieved? Will the two super-powers, more concerned to reach accommodation on such basic issues as further arms controls, the future of Europe, and relations with Peking, impose a *diktat* on both Israel and Egypt, on super-power terms?

While accepting the inevitability of the question, especially from Israeli sources, observers who have been following the evolution of the Nixon Doctrine insist the Moscow summit must be viewed within the framework of the multi-polar world dramatized by Mr. Nixon's announcement in July that he was going to Peking.

Although the Americans — and many of their allies — expect the Moscow meeting to be more constructive than the Peking summit, they note that both trips are the visible signs of a new re-arrangement of international forces which goes back before the Nixon Administration but one pushed along by the initiatives of the President and his adviser Henry Kissinger.

The essential feature of this new pattern of world relations is the limitation of power, the recognition by Washington and Moscow that beyond a certain point they cannot totally control smaller allies like Israel or Egypt or force them to accept anything which is seen to be fundamentally opposed to their national interests.

Election year

Thus, it is argued, the *diktat* model is not the most useful for projecting the kinds of understandings Mr. Nixon and the Russian leaders may reach over a Middle East settlement. Both can be persuasive, both can withhold arms or economic aid, or hand it out in large quantities. But neither can impose an inacceptable settlement if Jerusalem or Cairo decide to dig in. That, at least, is one informed viewpoint.

Another question arises from the timing of the visit in the midst of a presidential election year. Some of the most influential conservative writers and politicians have already expressed their deep concern that in his determination to be the peace-maker candidate who will go down in history as having ended the

war in Vietnam, brought "peace" to the Middle East, begun the rapprochement with Peking, and signed an arms limitation agreement with Moscow, Richard Nixon will not bring America or the world his "generation of peace" but quite possibly take them to the brink of disaster.

The conservative critique maintains that he has already allowed the Soviets to achieve superiority in the Mediterranean, is allowing them to move rapidly towards an overall first-strike capability which can be used for nuclear blackmail in the Middle East as in other areas, is undermining trust in American commitments by his two-China policy, and by his readiness to cut the defence budget.

Concessions in Moscow

Sealing down the prospects of Armageddon with which the conservatives often accompany their assessments, the question remains: In 1972, anxious to continue the unfinished business of the first Nixon term and even more anxious to make it in the history books, will President Nixon go to Moscow having already agreed to concessions which will ultimately affect Israel's security adversely?

Nobody can give an accurate answer to that question. President Lyndon Johnson had already arranged for the announcement of his visit to Moscow to be mimeographed when in 1968 the Russians drove their tanks into Prague. These conservatives may indeed be offering a valid analysis of the dangers, but by May 1972 the Middle East could be the least or the highest item on the agenda.

For the present, it is worthwhile underlining the fact that in the half-hour news conference which Mr. Nixon gave after his announcement this week, his reference to the Middle East was casual, almost throwaway in the context of his larger concerns. These are the need to negotiate as the only alternative to a continued arms race, the future of troop reductions in Europe, Berlin, and such "peripheral" concerns as Cuba, and Southeast Asia — peripheral, that is, in relation to the larger questions of immediate bi-lateral concern.

Some diplomatic fall-out from

THE NIXON DOCTRINE



Critics of the U.S. President are concerned that his anxiety to go down in history as the peacemaker in Vietnam and the Middle East and the architect of rapprochement with Moscow and Peking, may, instead of leading the world to peace, bring it to the brink of disaster, writes SAM LIPSKI from Washington. Mr. Nixon's visit to Moscow may also indicate a May deadline for an interim settlement in the Middle East.

some compromises beyond their already announced position on the interim settlement if the idea is to have any continued viability. They note that their six-point plan also calls for compromises by the Egyptians. And despite what Mrs. Meir and other Israeli spokesmen say in Jerusalem, Mahmoud Riad in New York, President Sadat in Cairo, the Americans remain confident.

The American position was summed up by Mr. Rogers, who told an interviewer: "Somewhere along the line reason takes over. If you focus on the black and gloomy you get depressed. You have to say that at some point reason will prevail." This led one Israeli source to comment that the Secretary's remarks were a fair summary of how Jerusalem viewed the situation, but it was the U.S. which hopefully would sooner or later see reason — especially on the question of the Phantoms. Mr. Rogers made very short shrift of Mr. Eban's inquiry on that subject last week. "It's under review" was about the whole answer Mr. Rogers gave him. The reply did not help the mood at the talks.

There was some added diplomatic heartburn as the Rogers offensive gathered steam. A report in the "New York Times" had said "new" security assurances were under discussion with Israel. The report, according to the most authoritative sources here, had no basis whatsoever. On the same day the "Times" published a report that Israel had been developing missiles for use with nuclear warheads.

To some Israeli diplomats it seemed like a double-squeeze play: to make it seem as if Israel was being offered everything on the one hand, while it is threatening the regional balance on the other. The view seems rather more Machiavellian than necessary. An orchestrated propaganda pitch is not beyond the Americans, but their tactics on the Rogers six points have been fairly open.

Sisco style

The State Department, in the person of Assistant Secretary Joseph Sisco, spokesman Robert McCloskey and the Secretary himself, have more or less developed their own concerted brand of diplomacy and publicity. In the Pentagon, there is a somewhat different emphasis based on the kind of analysis made in the International Security Affairs Office, where the military balance is kept in daily review. A third emphasis comes out of the Political-Military Affairs office in the State Department. A fourth out of the Central Intelligence Agency. And then there is the White House.

The point worth making is that despite differences in emphasis, the evidence at the moment is that while there is no centrally guided orchestration, the agencies generally agree on the current diplomacy being pursued by Mr. Rogers. And for the present he seemed to be accurate when he emphasized on TV last Sunday that Rogers Plan Number Two was also the Nixon Plan for the Middle East.

If that remains the case through the preliminary sessions which will shape the Russian-American summit, the latter part of May does indeed become a deadline of its own for the interim settlement.

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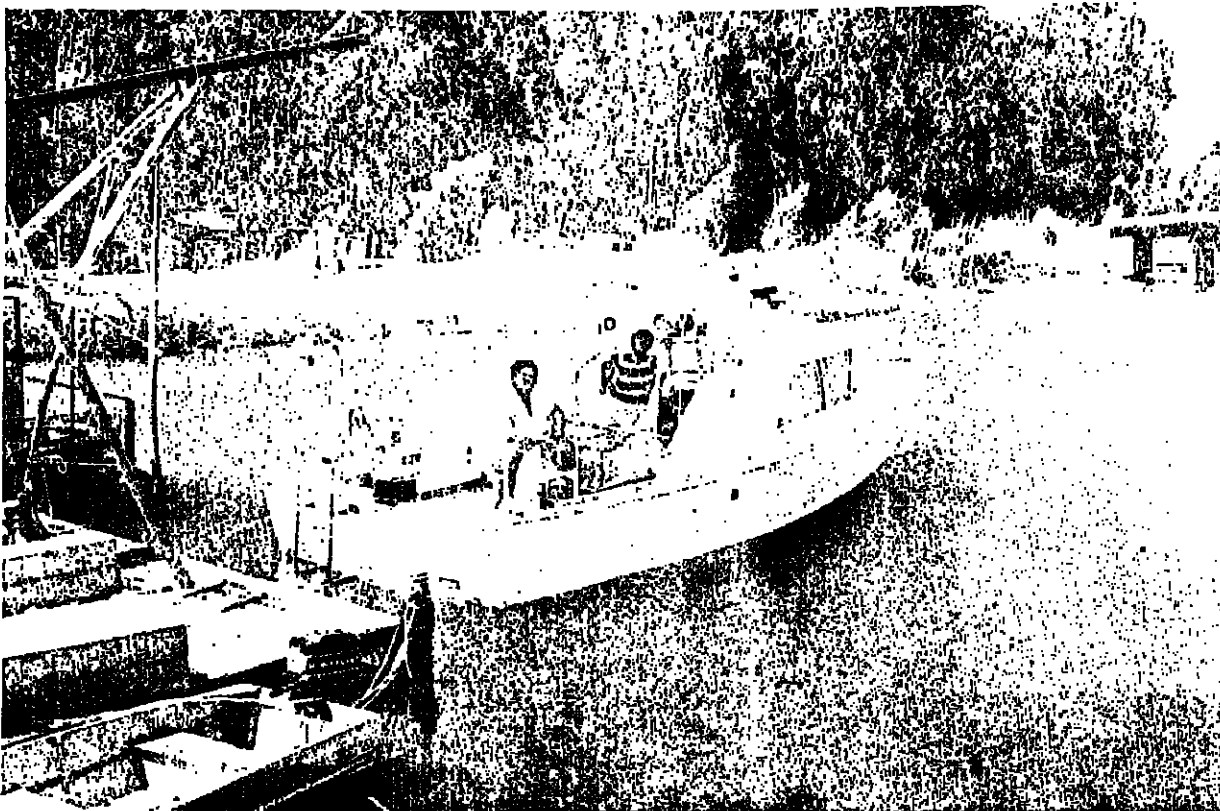
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מקדאס האדל

THE JERUSALEM POST MAGAZINE

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FRIDAY, OCTOBER 15, 1971



The "Hermona," the Lake Kinneret research vessel, at its Tagbha base.

SCARCELY a week goes by but that some pollution-sear headlines appear somewhere, warning of impending catastrophe in the air or in the waters, or both. Israel is no exception.

Item: Our drinking water was recently beset by a foul odour and taste, the result of a massive build-up of algae in Lake Kinneret.

Item: Chemical compounds used in industrial processes, and insecticides and fertilizers in our fields can result in toxicity in humans through seepage into our waters (witness, for example, the rejection of a shipment of carrots to Switzerland from Israel because it contained too high a percentage of endrin, a dangerous insecticide).

Item: Human wastes, notably in the Tel Aviv area, have polluted the beaches, making swimming a health hazard.

Item: Oil spillage at both ends of the Eilat-Ashkelon pipeline is a menace to the beautiful coral reefs at our Red Sea outlet as well as to humans taking a dip along our Western shores — as the inevitable residue of tar on their feet testifies.

Item: A measure in the Knesset proposes stringent enforcement of health standards endangered by pollution by imposing restrictions on factories discharging foul end-products into rivers and lakes.

But if Israel is guilty, as she is of failing to adequately protect her water resources and controlling the despoilers, she, too, is an innocent victim. A victim of what is happening no further away than our unfriendly neighbours, with their oceans of oil, a principal villain in sea pollution, and

what is happening as far away as a friendly Mediterranean neighbour, the industrialized Italy.

Italy? Yes, Italy. For if the Mediterranean is dying — and it is so documented by some of Italy's most prominent scientists — Israel will also find her blue waters putrid. According to a hair-raising report in the "New York Times Sunday Magazine" (Feb. 21, 1971), Italian experts, who can hardly be labelled alarmists or doomsday fanatics, flatly assert: "It is not a question of when the sea will be dead; for the Italians it has already happened. In other countries bordering the Mediterranean it is only a matter of time." (Italics mine.)

Poison flow

For what happens in the rich oil-producing Arab countries or in Italy is bound gravely to affect the ecology of all other countries in the area. A new study by Columbia University scientists — one of them an Israeli, Dr. Gad Asaf — notes that the spread of pollutants in the sea by currents or wind takes place about 10 times faster than most oceanographers had previously estimated. Thus, "Italy's industrial and human wastes, permitted to flow unchecked over the years, by probably the most developed of all developed nations, are constantly mixing with clean water which is 'being replaced by poisons.' These poisons eventually reach our shores.

How serious is this crisis? "First, let us define crisis," responded Dr. Abraham Golik, chief scientist of the Oceanographic and Limnological Research Co.

SAVING ISRAEL'S SEAS

A visiting South African scientist recently predicted that the Kinneret would be a dead lake within five years. An Israeli scientist, Dr. Colette Serruya (interviewed below), went on TV this week to query the prediction, which she said was the result of incomplete use of research carried out by her Kinneret station. But Dr. Serruya herself confirms the dangers to the Kinneret and warned of them in a national broadcast several months ago. What Israeli scientists are doing to help fight pollution on Israel's shores and seas is described below by PAUL GOULD.

which has recently been charged with the responsibility of evaluating the extent of water pollution, discovering the sources and making appropriate recommendations. OLCRC, based in Haifa, is a governmental agency working closely with Mekorot, the water-building and operating authority.

"A crisis — in water, let's say — can be defined as a certain process taking place that does not stop by itself, with the end result, such as in the Kinneret, of the lake dying." He paused to sample a bottle of fruit juice.

"Now, relative to natural events, it is difficult to make a prediction, let's say, of when the Kinneret will be dead — that is, if we do nothing. Remember, it was only in 1965 that we first detected deterioration. The important thing is that we now see the trend. It could take 20 years, 25 years to ruin our water supply. But we are doing something about it now, in research. We also know what we can do to reverse the trend. It is not too late, despite some headlines."

About the Mediterranean, Dr. Golik was not so sanguine.

"This is an international problem. Certainly, we are not helping any by our oil spillage at Eilat and Ashkelon. But we are the unhappy 'beneficiary' of the legacy of oil in the producing countries — Libya, Algeria, Egypt — and in the oil-transferring countries — Lebanon and Syria. But there is no question about the Kinneret being the potential No. 1 disaster spot in Israel. Let's look at that first."

By one of the ironies of nature, when the Hulah Valley was cleared of swamps in the early '50s half a million years of accumulated peat was exposed, for the first time, to the process of oxidation. The peat, which is part of the soil and which is spread over an area of 20,000 dunams in the Hulah, is a highly organic compound made up of partially carbonized, decayed vegetable matter commonly found in marshy regions. In a sub-tropical climate in the summer time, exposure to the air poses no danger, but with the first rains of winter, the nitrates and phosphates in the peat form a solution with the rain and are washed down to the Jordan and thence into the Kinneret.

Algae menace

Such nitrates and phosphates are food for natural plants, such as algae. In the Kinneret, now over-enriched by the nutrients unhappily contributed by rich peat, too many algae grow. But algae require sunshine to live and to subsist on the surface. With the over-nutrition, algae become too thick for light to penetrate and so they helplessly sink to the bottom of the lake in a thick brown soup. Oxygen is consumed by the decaying algae, making the water uninhabitable for fish, as well as unpalatable and foul-smelling.

This, Dr. Golik makes clear, is only one danger spot. There are other sources of nutrients which have the same end result in polluting the Kinneret, and its 800,000,000 cubic metres of fresh



Measuring the direction and velocity of Kinneret currents from the "Hermona."

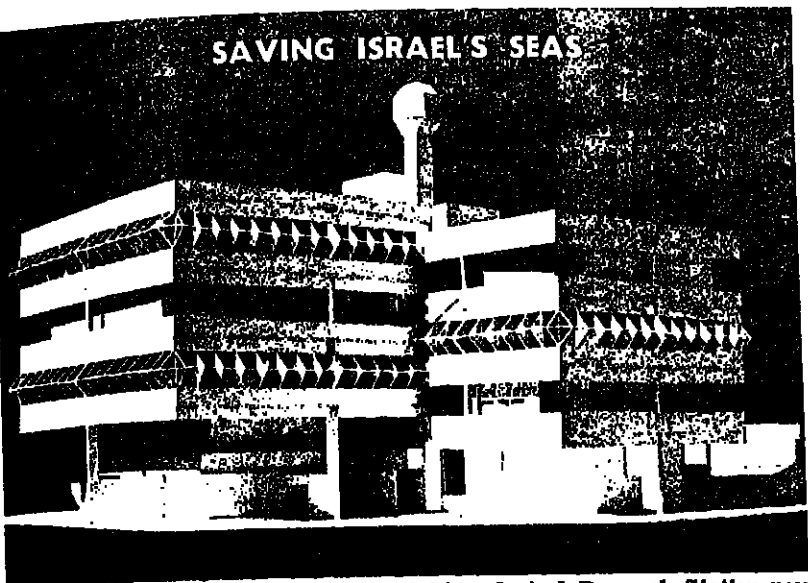
water flowing to the fields in the south and to drinking taps in the land, approximately a third of Israel's total water supply.

"Some are in the watersheds of the Kinneret, to the north, some of them are in Syria," noted Dr. Golik. "Agricultural fertilizers are dissolved into the water which in turn seeps into the lake. There is human waste, and agricultural chemicals — of which we have no specific soundings as yet. Special equipment to test the latter is due to arrive in 1973 at Tagbha, site of OLCRC's magnificent new Kinneret testing laboratory, located 10½ kilometres north of Tiborias.

Doubtless, Dr. Golik's calm men can be traced to his lifetime of research as an oceanographer and limnologist (i.e. student of lakes) but it can also be linked with recent moves that to him, indicate Israel "is on the right track." For one thing, the lab at Tagbha with its complement of 20, five of them top-notch scientists by any standard. This is a project that provides assurance to ecologists troubled by inevitable spoils of the environment. It is staffed by Ph.D.s (one from the U.S.), M.A.s and M.S.s, and by skilled technicians who conduct daily tests in key sections of the lake. An impressive mass of material has been accumulated in the past three years. From the accumulated data will come remedial activity, Dr. Golik indicated.

Previously, reported Dr. Colette Serruya (who with her co-worker husband Dr. Salvador Serruya is a recent immigrant from France), keeping tabs on the Kinneret was a hit-and-miss operation. Scientists from different uni-

(Continued on next page)



Model of the new Oceanographic and Limnological Research Station now under construction at Tel Shikmona.

(Continued from previous page) varieties or government agencies or Mekorot trekked to the lake at different times to take different measurements in different places and most of them went back after a day to their homes or classrooms.

"Now, we have this permanent installation, here we work continuously," she said, pointing to a low-level structure beside the intake point of the National Water Carrier on the shores of the lake. Inside a fury of activity proceeded: studies of the physical, chemical, biological and geological properties of the lake aided by a complex of highly sophisticated machines and equipment. Constant-temperature rooms for experiments requiring rigid temperature controls were particularly interesting to the one-time student who had just managed to pass biology in college with a 65. An anchorage for research boats stood at constant alert by the waters.

New building

Tagbha and its staff (its present head, Dr. Thomas Berman, an American, is currently in the U.S. on a study mission) are only one facet of a rapidly-growing OLCRC development. In Haifa, a magnificent new building to house all the divisions — marine geology, sea fisheries research, fish culture research, a lab for research of fish diseases, a coast study division — is going up on Tel Shikmona.

Where Kinneret is part of the limnological division, the roving oceanographers are a-bustling in Haifa, particularly aboard their two craft the 120-ton, 25-metre-long Shikmona, and the 15-metre-long catamaran Etzionia, charting the continental shelf, mapping the ocean floor. The first boat has a complement of 15, including seven scientists, and the

other, six, three of them scientists.

In all, OLCRC now numbers a staff of 90, quite a few of whom were sent to the U.S. to study for Ph.D.s and Masters. As a result, the company is excellently managed by specialists in chemistry, ocean mineralogy, and shore processes (effect of waves on the shore lines), marine biologists, oceanographic instrumentation technicians and physical

oceanographers, despite an admittedly inadequate budget. Grants from abroad have helped provide needed funds for Israel's own projects as well as for far-flung deep-water basins, exploration around Rhodes and the innumerable bays of the Aegean Sea.

The "crisis" nature of the pollution problem is mirrored in a very recent development: only a few months ago, OLCRC set up a committee, headed by agriculture expert Yoel Gat of the Weizmann Institute and including scientists from oil companies, the Ministry of Transport (shipping section) and OLCRC to study the problem intensively. At year's end the study will be completed and recommendations set forth.

This is in sharp contrast to the methods of the United Nations committee that long ago had been authorized to study much the same problem — the strangulation of ocean water by pollution. "They talk and do little," said a knowledgeable Israeli. "If they had done anything when they were first organized, the Mediterranean wouldn't be dying now, and some enforcement of the weak law governing oil spillage would have been evident."

Indeed, there is an international convention governing oil pollution, but it is effective only to the extent that the crew of the tanker involved is effective. The problem stems from the fact that a tanker must take on water as

a stabilizer after discharging its oil. In the reverse of the process — hauling in oil — the sea water is discharged. Mixed with oil, it drifts atop the waves since it does not sink. Heavy fractions are concentrated, become tar and are then borne to beaches, such as Israel's, where they refuse to budge.

Note of urgency

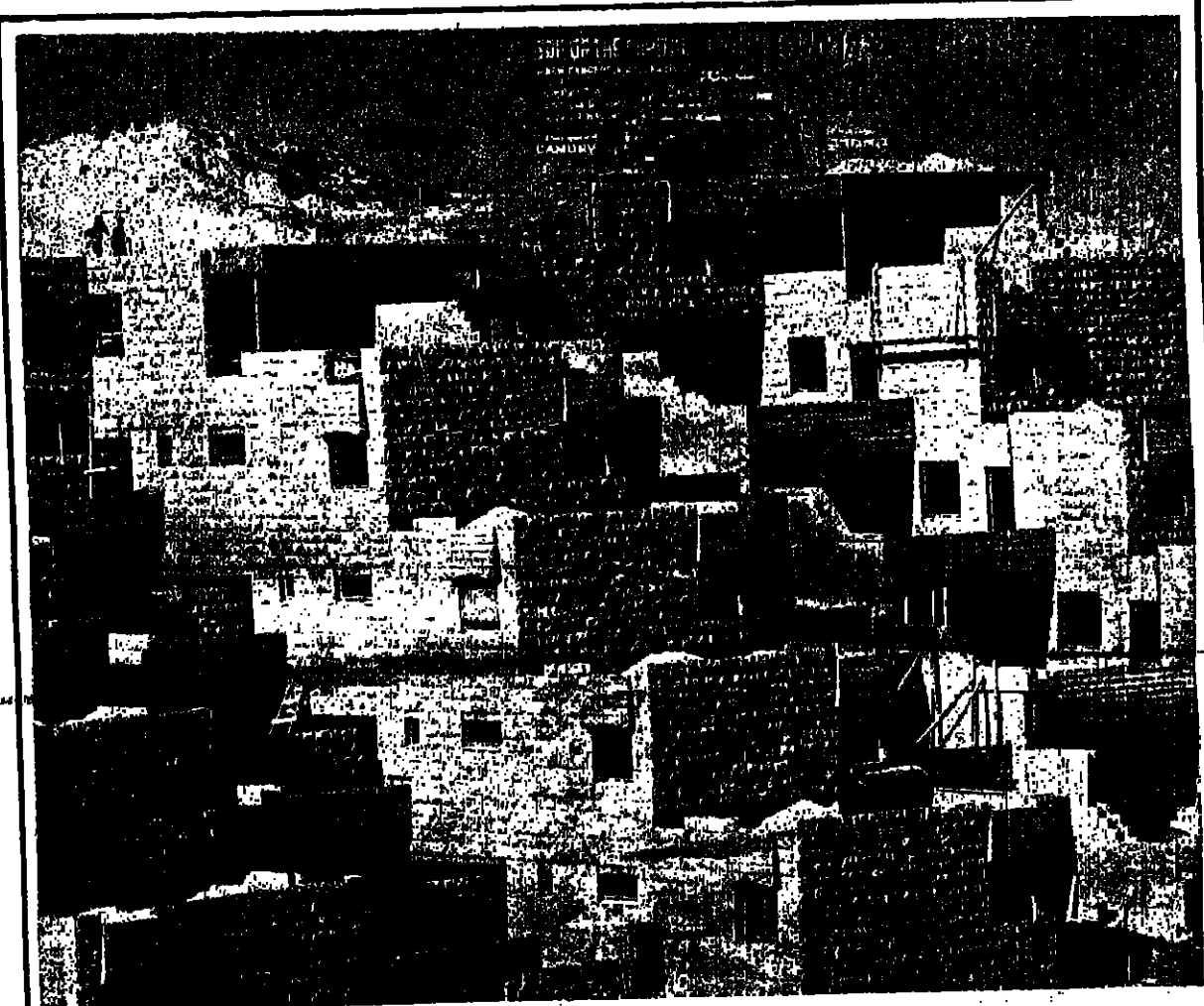
The multiple problems facing Israel's two seas, its huge lake and numerous man-made fish ponds lend a note of urgency to the activities of the OLCRC. Its creation by an act of the Knesset stemmed from a special study in 1965 when it became apparent that the existing marine science groups scattered here and there were frittering away and splintering their potential. Spearheading the drive for a centrally controlled group was Prof. Moshe Shilo of the Hebrew University-Hadassah Medical School, himself a microbiologist and fish-diseases authority. Today, Prof. Shilo is chairman of the Board of Directors of OLCRC, and he envisions the day when the organization will have a staff of 300 and spread its wings to include exploration of the seas for oil and rich minerals which surely lurk in the depths, awaiting man's discovery, and, perhaps, for fresh-water springs known to lurk beneath the deep not far from shore.

For, desert-ridden, Israel no longer need look upon itself as completely bereft of the riches that have been bequeathed other countries. But, in the order of priorities, pollution, the preservation of water supplies, staying off the disaster that apparently has overtaken Italy — all of these take precedence over the quest for what lies below the surface of the waters.

What Israel's intentions — and hopes — are in this area in part are contained in a brief letter addressed by OLCRC to the U.N.'s Intergovernmental Oceanography Committee over the signature of Director-General Yohai Ben-Nun, a former commander-in-chief of the Israeli navy.

Discussing marine farming (i.e. growing food in ocean "farms"), the letter states: "Israel with its fresh-water shortage may have no other choice but to take some of her agriculture into sea water. The OLCRC has started... a survey along the Israel coast for available species and possible locations for development of marine agriculture."

American observers, close to Israel's accomplishments in oceanography and limnology if only because they have come here peacefully to study methods, are known to believe that this country can make history in a brilliant new venture offshore that holds considerable hope for the world's hungry tens of millions.



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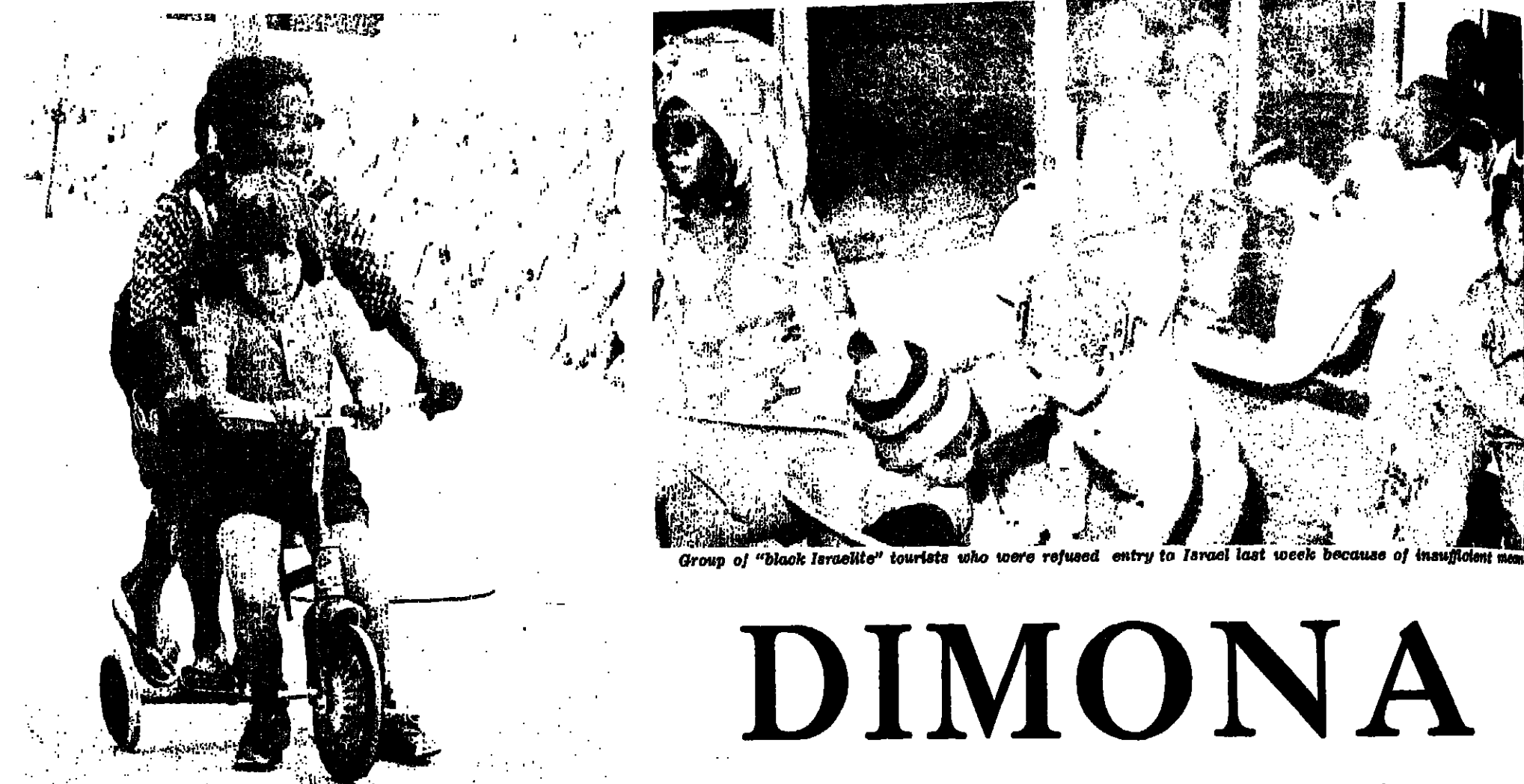
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The chemical laboratory of the Tagbha research station.



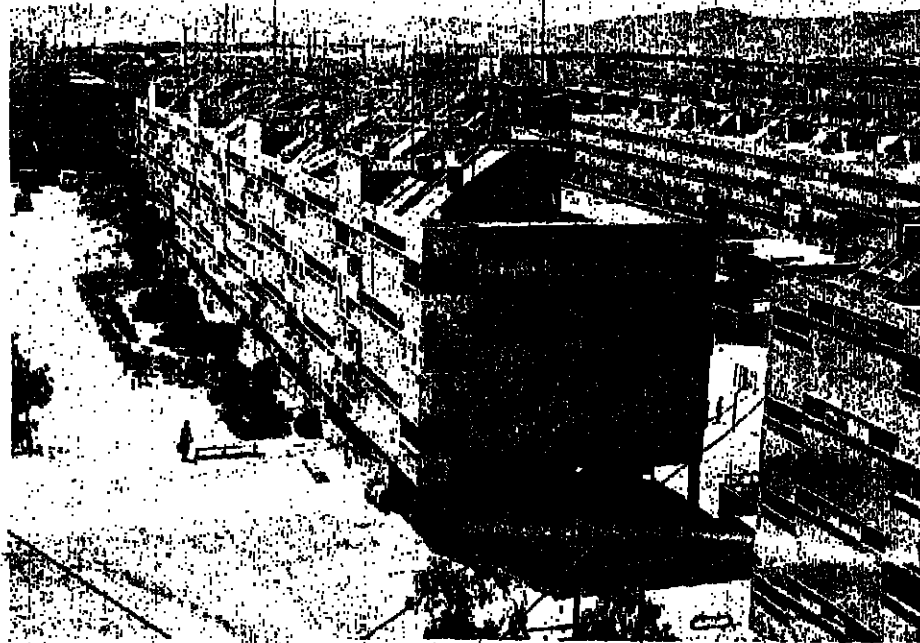
Group of "black Israelite" tourists who were refused entry to Israel last week because of insufficient money.

DIMONA

A black misunderstanding

Before the end of the idyll: youngsters make friends in Dimona.

Israelis were upset last week by a Mabat TV cast showing how a group of "Black Israelites" claiming to be Jews had settled in Dimona with official help and had then given refuge to several hundred more black tourists who are actually would-be settlers and who crowded into the original apartments and also tried to "squat" in others. How the newcomers wore out their originally warm welcome in this northern desert town is described by SHULAMIT KORN.



The Neveon Quarter of Dimona, where members of the first black group (right) were given 18 apartments.

MR. Ben-Ami Carter, spiritual leader of the so-called black Jews of Dimona who came to Israel from Chicago, via Liberia, declared the other day in a country-wide television interview that there were approximately two to 15 million black Jews in America, out of which a million are getting ready to come to Israel very soon. Another black, who calls himself Gabriel Katan, repeats the same story and adds, for good measure, that Israel is in fact their country, and that the Jews in Israel are all impostors, and only they are the real Jews, the Hebrews of the Bible.

Revisiting the scene where this reporter had witnessed in December 1969, the love affair between Dimona, that dynamic Negev development town, and the group of exotic-looking blacks, sporting beards, yarmulkes and the biblical look, one finds that there remains only bitterness and disappointment on the side of the authorities and the population of Dimona, and resentment on the part of the blacks.

THE Chicago-born blacks arrived in Israel from Liberia, where they had been for more than a

year living in communes, and, in their words, preparing themselves for life in Israel) in three stages: The first group, composed of eight adults and 12 children, were settled at Arad, in the Negev; they got jobs at the Chemical Complex, were generally accepted by the population, and their coming was hardly noticed in the Israeli press. The second group, of eight families (13 adults and 21 children) arrived on a cold December night in 1969 at Lod Airport, and their coming was a sensation. They spoke Hebrew, declared themselves to be Jews, said they were part of a group of about 140 Negro Jews who were all exiled from Israel 400 years ago, and now they have come back home to be free and not slaves as they were in America. The event received wide publicity, and the black Jews aroused warm sympathy in the hearts of the Israelis.

When they asked for rights as immigrants under the Law of Return the Absorption Authorities were unresponsive, they held hurried consultations and in the end decided to grant them all the privileges and concessions given to immigrants, but with the stipulation that their claim to being Jews had to be checked, and therefore their status would be that of temporary residents.

They were then sent to Dimona, where they received a regal welcome. Dimona's Mayor being the first to greet them. Even though Dimona had (and still has) an acute housing problem, they were allocated modern, spacious flats in Dimona's most fashionable Neveon district, and the population went out of its way to be friendly to them. The children, who had not seen a Negro before, were thrilled by their exotic beauty and offered their friendship.

As was pointed out at the time, to your reporter by a less fanatical and threatening Gabriel, the blacks were overcome by the warm welcome and wonderful things given to them. At the time I recorded him as saying: "It is wonderful to be free in a free country and to be among one's own brothers who be have so kindly to you, and I still remember the tears of happiness he did not try to conceal."

Since then the blacks have begun to threaten Israel's Israelis, and the authorities in a real hate and terror campaign, making derogatory remarks on discriminatory behaviour, declaring that their sect of Hebrews will take over Israel as their biblical right. On one occasion they pointed to some white-skinned Israelis saying: "How come that white people should own the Holy Land when it is known that the original Hebrews were black?"

Two weeks ago the blacks staged a protest by inviting a television team and the foreign press to watch while 80 of their group entered the Dimona Supermarket, filled their baskets with food for about IL3,000 and refused to pay. Police intervened, and they went home without the goods. Last week they forced their way into

five flats for immigrants and did not leave until the police took action. At night, it is alleged, they make "deliberate" noise with their musical instruments; their neighbours say some Israelis have started leaving the district going to live with friends or relatives. Because of the overcrowding in the few flats now held by the blacks, they use all possible space, even the cellars. One black allegedly robbed a filling station in Mitzpe Ramon and is now under arrest.

MR. Israel Navon, Dimona's Deputy Mayor, seems helpless and at a loss to cope with the situation, which is "really too delicate to handle, it has to be solved at a governmental level," he says. "But one thing is sure, the situation has become intolerable, as I have told the Minister of the Interior and other officials several times."

Mr. Yosef Gallon, Secretary of Dimona's Town Council, says that a Government Enquiry Committee has been appointed, headed by the Minister of Justice, says Mr. Gallon: "When one thinks how well we behaved to the black Jews, it seems strange they should pay us back with so much evil."

It's here...

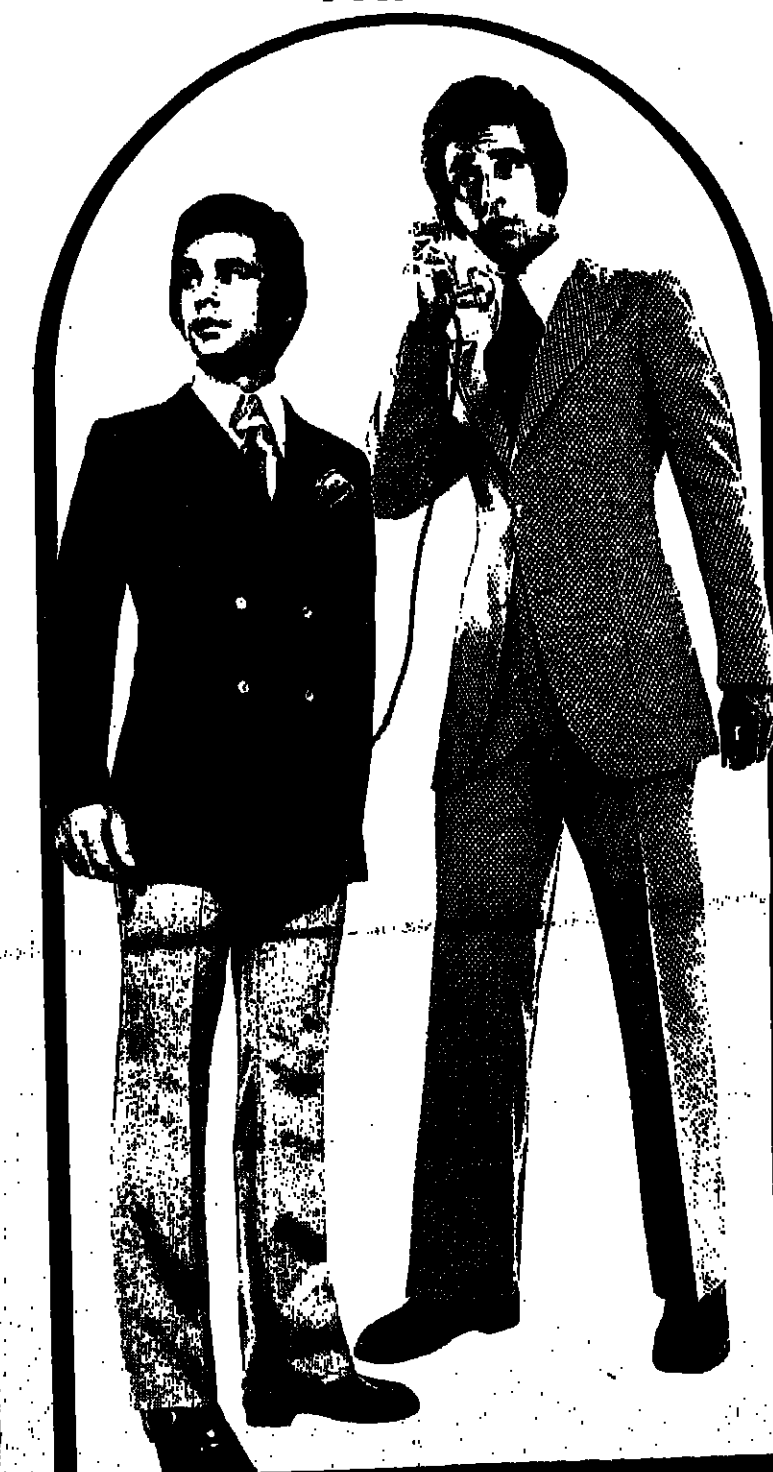
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Above: "Sarah," the final burial in Cave 10A, with a heap of displaced remains in the tomb entrance tunnel at right. (Photo by Robert Wright)

Troglodytes revisited

by Dr. Joe D. SEGER



Above: Carved limestone "kohl tube" for eye cosmetics. Monkey figures reflect Egyptian prototypes.



A bronze scarab ring bearing the typical Hyksos pattern of Egyptian hieroglyphs, "an" ("anra"), perhaps signifying "health, wealth, and happiness."

ASKING an archaeologist why he chose to dig at just precisely the spot where exciting finds have been discovered is much like asking someone to explain why it is that he always finds what he is looking for in the last place he looks. This is especially true when the "discovery" occurs at a site such as Tel Gezer where, under the sponsorship of the Hebrew Union College Biblical and Archaeological School, modern archaeological investigations have been under way for almost eight years.

Nor was the discovery of rich cave deposits in theocene chalk beneath Gezer's occupation levels completely unpredictable. In his early excavations (1902-1909), R.A.S. Macalister had found caves pitting the bedrock at virtually every point where the basal levels were cleared, included among these were the so-called "Troglodyte dwellings," as well as numerous tombs and cisterns. Nonetheless, as every serious excavator knows, even the seemingly most predictable things often fail to mature. Accordingly, the location of two new caves at Gezer, with unique and important historical remains, marked an important moment in the history of the modern work at the site.

The story of discovery began in 1968. At that time, during the course of the fourth summer season of the Hebrew Union College work, excavations in Field I, a major stratigraphic sounding through the mound's occupation layers and over its southern fortification lines, were drawing to completion. At season's end bedrock levels were being exposed along the whole length of the 70 metre section. It was literally within hours of the close of work on the last day that the first of the new caves was found. Its opening was located in Area 10, at the extreme southern end of the Field, along the slope well outside both the "inner" (Middle Bronze Age) and "outer" (Late Bronze Age to Hellenistic) fortifications lines. The excitement of the volunteer workers could hardly be contained. One, in particular, had finally to be forcibly extricated from the cave opening, as the decision was made to block it up and wait for an opportunity to continue its excavation in a responsible fashion.

It was yet another full year before the presence of the second cave was suspected. Its opening was located in the northern part of Field I adjacent to Area 8. It was not noticed, however, until the summer of 1969 after balks and dumps had been removed between seasons and the cutting of its entrance had been exposed by the flushing of winter and spring rains.

THE presence of these two potential cave sites gave cause for the mounting of a two-week training opera-

tion at Gezer during early October, 1969. Under the overall direction of the writer, work at the southern site (Cave 10A) was supervised by Karen E. Rabkin (now Mrs. J.D. Seger) of the Hebrew Union College Gezer Publications Staff. Supervisory responsibility for Cave 3A, in the north, was shared by Dr. Ralph Doermann, now of Lutheran Theological Seminary, and Dr. G. Ahlstrom of the University of Chicago. In Cave 10A, this fall, work yielded only frustration. With steady work, the volunteer team plunged down over three metres into the ever expanding cavity. However, only a massive Late Bronze II filling was encountered. Work stopped at the end of the two weeks without any significant finds.

The story in Cave 3A, however, was quite different. It proved to be a small-



A bronze scarab ring bearing the typical Hyksos pattern of Egyptian hieroglyphs, "an" ("anra"), perhaps signifying "health, wealth, and happiness."

er chamber, in all just 2.60 metres in diameter and scant 1.50 to 2.00 metres deep. Thus it was quite perfect for two weeks of careful investigations. From its position in relation to the Field I stratigraphy, it could be judged that this cave would likely belong to one of the earliest phases of the city's occupation history. As excavation progressed, this indeed proved to be the case. The upper levels were filled with stone and debris including only Chalcolithic and Early Bronze Age pottery. Below, a heavy layer of black charcoal filled soil was encountered. This covered the remains of an Early Bronze I living/storage unit, new evidence of the Gezer Troglodytes. Amidst the smashed remains of several large storage jars, great quantities of grains and seeds were found, liberally covering the chamber's floor. Three intact basalt bowls and a number of round stone-



Above: The Late Bronze Age ceramic sarcophagus and adjacent burial deposits in Cave 10A as first uncovered in the spring of 1970. Below: Contents of the Late Bronze Age ceramic sarcophagus in Cave 10A.

pestles, as well as some smaller ceramic vessels and miscellaneous flint blades completed the assemblage. The complex had unquestionably been used for the storage and preparation of food. One enigmatic factor, produced in the careful sifting of all of the occupation soils, appeared in the small collection of retrieved bones. A high percentage of these belonged to foetal pigs, suggesting that the chamber had at one time, temporarily at least, been used as a sty.

While they had been smashed and scattered, the remains of the various pots and artifacts were quite complete. It thus appears that the fiery destruction of the site was both sudden and deliberate. Whether this took place upon abandonment by its own inhabitants, or by some alien force, cannot be determined. The event can, however, be very closely dated. On the basis of both the ceramic evidence and carbon-14 analysis, it occurred in the Early Bronze I period around 3100 B.C.E.

The successes of these autumn investigations in Cave 3A did nothing to relieve the depressed spirits of those working in the southern cave site. However, the rewards there were yet to come. Work was resumed in Cave 10A again during the spring of 1970. The tenacity of the crew was tested for yet another week and a half as the tedious job of removing fill materials from the deepening cave continued. Then, suddenly, the boredom gave way to intense excitement as a deep probe exposed several human skulls and a number of whole pieces of imported Cypriot pottery. Work continued from this point with special care and increased dedication.

The original probe was steadily expanded to reveal a rich level of burials belonging to the Late Bronze Age, ca. 1400 B.C.E. At this point, some six metres below bedrock surface, the cave was roughly circular in plan and had expanded to over three metres in diameter. It soon became clear that our point of access, from above, was fortuitous; it had not been the original entrance into the chamber. That was to be found tunneling away to the south-east at the same level as the burials.

In the main chamber, the burials themselves were arranged upon a raised platform or "bench" which was roughly formed behind a low wall around the back and sides of the cave. All evidence indicated that the cave was used only for primary burials. However, only two, or possibly three of the skeletons were still articulated. The rest of the remains had been unconcermously pushed to the back of the platform along the cave walls. In the midst of these bones were scattered a rich assortment of both local Late Bronze Age pottery and imported Cypriot wares. In all, over 100 complete vessels were recovered! A good collection of bronze artifacts were also found. These included rings, bracelets,

(Continued on next page)

GEZER

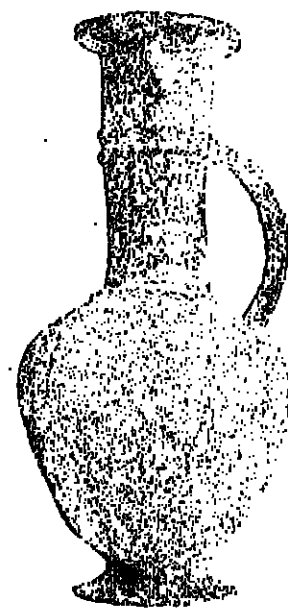
(Continued from previous page)

and pins, as well as several knife blades and numerous arrowheads. One group of eleven of the latter were found fused together in a position that could leave no doubt but that, when originally deposited, they had been contained in a quiver, and were probably the funerary tokens of a great warrior.

With these materials were also found a diverse collection of other small objects. Among the series of scarabs and seals was one which may have been in a family heirloom. It was found still in a bronze ring setting and carried the typical anra design of the Hyksos period. Another interesting piece bore the cartouche of Tutmosis III. Combined with the ceramic evidence this helps to quite clearly fix the final stages of the tomb's use at the very end of the 15th, or in the early 14th century B.C.E.

Still other, even more exotic items included two ceramic zoomorphic figurines. One is a "bull" figure, typical of Late Bronze Age imports from Cyprus and the other (of somewhat more questionable genuineness) is a figure in local Palestinian ware. Perhaps the prize finds of the spring work, however, were two carved limestone "kohl tubes" for charcoal eye cosmetics. These were made in the form of rampant monkey figures supporting a kind of basket. Scattered parallels for these can be found in Egyptian sources throughout the second millennium B.C.E.

Without question, however, the most intriguing and important piece of the tomb's furnishings was the ceramic sarcophagus found on the platform just inside the chamber to the left of the entrance tunnel. It was originally decorated with several sets of handles



An imported Late Bronze I Cypriot "Base Ring Ware" jug from the funerary deposits in Cave 10A. (Photo by Rosen)

along its sides and on the lid. In type, it is unique. No other such coffin has ever been discovered in Palestine at this early period. The only known parallels are to be found in Aegean sources. The closest comparisons are with the "larnex" coffins of the Middle Minoan culture on Cyprus and Crete. In company with the unusually large repertoire of Cypriot pottery, this clearly suggests that Gezer enjoyed strong contacts with the Aegean world during the mid-second millennium B.C.E. It perhaps even supported a Cypriot trading colony at that time. Unfortunately, very little additional

illumination was provided by the opening of the sarcophagus itself. Surprisingly, it contained the remains of 13 different individuals. However, only three of the skeletons were complete, and all but one were children below 12 years of age.

With the removal of the sarcophagus, excavations in the spring of 1970 came to a close. Work has eagerly resumed the following June, however, with efforts being concentrated on the excavation of the entrance tunnel. Here, still more burials belonging to the original tomb phase were found. In addition, however, a slightly later level of remains was also discovered. This later phase was found only in the tunnel. It seems to have been created following the collapse of a section of the cave roof, and after a subsequent filling of the main chamber had covered the original level of burials. No long gap between the phases of use can be projected, however, as the same patterns of burial clearly continue. Two more articulated skeletons were found, and along the tunnel wall to one side, more heaps of bones and artifacts had been collected. The pottery on this upper level followed closely in the traditions of the lower phase with both local and Cypriot materials still present. Here, however, was found the single fragmentary example of an imported "milk bowl," suggesting that the tomb had still been used into the early LB II period. Many additional bronzes and other small objects were included in these tunnel deposits. Among the more interesting were a small pedestal vase carved in alabaster and a rectangular serpentine seal bearing an Egyptian winged genius figure.

THE most exciting and important object find did not appear, however, until the final stages of the summer work. At the head of the tunnel, stretched out just inside the entrance

portal, was a very well articulated skeleton. "Sarah," as she was soon named, proved to have been the last person to have been buried in the cave. At her head was found a beautiful example of an Egyptian glass vase, with the typical light blue-grey colour and white to yellow wavy bands around its neck. Although broken in antiquity, it was complete and could easily be restored. It represents one of the earliest whole examples of this moulded, sand core glass yet to be found in Palestine.

The 1970 work ended just as the blocking wall with its doorway forming the tomb's entrance had been reached. Further investigation of this entrance way and the continued excavation below the LB I phase burials remained for work this past summer. While no new exciting finds appeared, this year's excavations did clarify a number of important points with regard to the history of the cave's use. It now seems probable that it was originally excavated for use as a cistern. Subsequently, at the beginning of the 15th century, a heavy filling of angular chalk boulders was dumped in to fill the bottom of the chamber and to prepare it for use as a tomb. This chalk may have come from the carrying through of the entrance tunnel. The tomb was completed by closing off the tunnel with a standing wall, leaving only a narrow passage for access. This could be closed by a blocking stone. The tomb apparently was in periodic use all through the 15th century until finally sections of its roof collapsed, rendering the main chamber useless. For a brief period, however, the entry tunnel was still used for additional burials. Then shortly after 1400 B.C., its portals were blocked for the final time.

Dr. Seger is presently Archaeological Director of the Hebrew Union College Biblical and Archaeological School in Jerusalem. He is the current Director of the Excavations at Tel Gezer.

The crown of thorns

THE statement that "we have not seen it" is no evidence; it is a well-known rule of the Talmud and it may be due purely to lack of observation, but in my extensive Talmud in the Tosefta I have come across only one sheaf, the wild prickly yubbe, whose botanical name is Zizyphus spina-Christi. Professor J. Feliks, in his botanical notes to the Marot Ha-Mishnah, a botanical edition of the Order Zeraim, states (in his description of the Rimlin, the fruit of the tree) that it is widespread in the Shephelah, the Negev and the South. Last year, however, at this time of the year, I spent a few days holiday in Upper Galilee, hiking between Vared, Ha-Galil and Almogor. Tabgha, Capernaum and the mouth of the Jordan. It was the most characteristic of the wild trees in that area; the trees were loaded with the tiny, somewhat tasteless and soury fruit and I must have munched a few kilos of it. There is one growing in the courtyard of the ruins of the ancient second- or third-century synagogue at Khorazin, near Almogor.

The Shezar and the Rimlin are mentioned in the Mishna (Kilayim 1:4) which states that although it would appear to belong to the family of apple and medlar, or the peach and the almond, they constitute different species and therefore their grafting is forbidden as constituting Kilayim, mixed species, which of course means "the

TORA AND FLORA

thorn of Christ zizyphus," calls for some comment. It is obviously due to a legend or tradition that the crown of thorns with which the Roman soldiers mockingly crowned Jesus (Matt. 27:29) came from this tree. Christian scholars of the Bible have been at pains to identify it, and although as far as I have seen, none of them identify it with the Shezar, it appears to justify the identification that it Capernaum and the mouth of the Jordan. It was the most characteristic of the wild trees in that area; the trees were loaded with the tiny, somewhat tasteless and soury fruit and I must have munched a few kilos of it. There is one growing in the courtyard of the ruins of the ancient second- or third-century synagogue at Khorazin, near Almogor.

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PAGE NINE

THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 15, 1971

THE JERUSALEM POST MAGAZINE

INTERNATIONAL

AIRPORT FOR JERUSALEM

At the rate the heavy earth-moving machinery has been churning up the ground at Atarot, some 15 kms. north of Jerusalem, the Capital should have its own international airfield well before the May delivery date undertaken by the Public Works Department responsible for the project. Unusually bad weather this winter could bog down operations longer than has been allowed for, but the progress so far is quite impressive, writes **GEORGE LEONOR**.

IN less than a month since the bulldozers first gored into the five-foot swell of rocky soil at the eastern end of the 1,760-metre runway, the 260-metre extension to the Jordanian-built airstrip has been mostly cleared, levelled, graded and tamped down.

At first glance, the P.W.D. would appear to have allowed itself a generous margin of time to complete this first stage of the airfield's development. But the work involves more than just clearing and paving an additional quarter-kilometre stretch: the entire old airstrip must be ripped up and repaved, for its dips and humps cannot accommodate the aircraft Atarot plans to attract.

Moreover, the entire length of the new runway is to be 45 metres-wide, which means broadening the old strip by 15 metres.

Hitherto, Atarot has been used chiefly by Piper and Herald aircraft with a venturesome Viscount cautiously touching down occasionally on the undulating runway. When completed, the airfield will be capable of serving medium-sized airliners (twin or tri-jet) like the DC-9, the Caravelle, and Boeing's 727 and 737 models, which are flown to Israel by a number of international airlines, particularly by charter operators.

Since the Six Day War Israel's domestic airline, Arkia, has been the only regular commercial customer at Atarot, with seven flights both into and out of Jerusalem. El Al has so far had no use for it, nor has Israel's international air carrier any immediate plans to exploit the Capital's augmented airfield. Its fleet is made up exclusively of Boeing 707s plus a Jumbo jet — and neither could take off fuelled up and with a reasonable number of passengers. The 707 could, however, land at Atarot at the end of an overseas flight, disembark some of its passengers and then off again with more than enough fuel to take it on to Lod.

Atarot could serve as an alternative landing site in case of an incident, weather, or Israeli Government. To date, the Jordanian Government has served as the emergency alternative, but the occasions on which airlines have had to be diverted from Israel have been few and far between. In the last four years there has not been a single day when incoming

highway, in preparation for the day when work begins in earnest on the additional 500-metre stretch of runway.

It should not be put off too long, for an additional airport will probably be indispensable by 1973, likely to be an unprecedented tourist year in connection with Israel's 25th Independence Day.

Meanwhile, work has yet to begin on the airport terminal building itself. During the Six Day War the structure suffered slight damage which had subsequently been patched up to provide just adequate facilities for the light traffic to date. It needs a thorough interior cosmetic job, including fixtures, as well as introduction of facilities such as a news-stand, refreshment stall, restaurant, etc. — not to speak of a public address system. When completed, Atarot is to be fully equipped for both day and night operations.

ing aircraft had to be turned away by Lod's control tower.

But so far there has been no indication whether foreign international airlines would be interested in exploiting Atarot's facilities. At least one, Swissair, could do so without having to negotiate a new contract. Its present agreement, negotiated early in 1970, permits the airline to land at other points in Israel besides Lod. The agreement also granted Swissair use of Lod on flights through to the Far East, while El Al received use of Geneva, in addition to Zurich.

Of the nine governments with which Israel has concluded civil aviation accords, only one other besides Switzerland — Austria — provides for landing rights in more than one point in Israel.

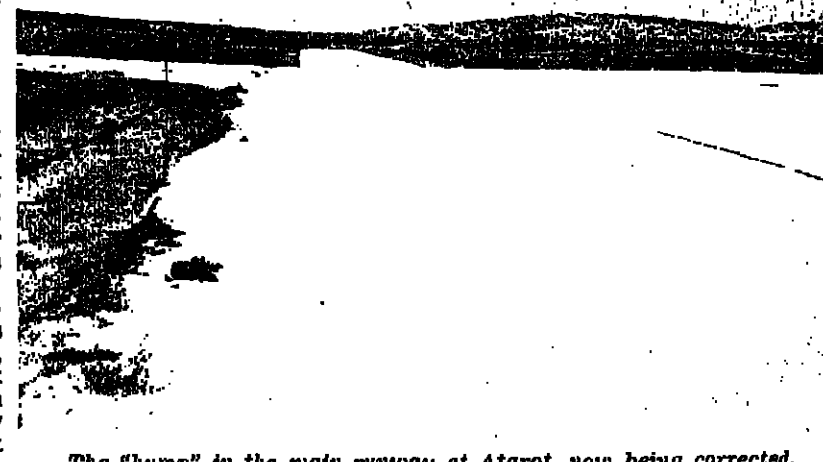
A second stage in Atarot's development, providing for a further 500-metre extension of the airstrip, has already been approved, although no date has been set for its implementation. In any case, it hinges on the re-routing of a section of the Jerusalem-Ramallah highway to run west of the airfield instead of skirting it on the east. The present extension work will bring the runway as close as is safe to the highway, and any extension in the opposite direction, to the west, is precluded by the proximity of the hills where the village of Kalandia nestles quietly. Some two million cubic feet of stony crests would have to be topped off to assure unhindered takeoff, and the highway diversion has been found to be less expensive.

Re-routing has the added advantage of taking the main thoroughfare right past the terminal building. The present bumpy road to the airfield would in any case have to be levelled out and broadened, since it must also serve the Atarot industrial zone, now abutting, a few hundred metres from the airfield.

There is no land-acquisition problem involved in either the first or second stage of the project. The Jordanian Government, which took over and developed the airstrip originally built by Britain's Royal Air Force in the thirties, also owned the land west of the present highway. Large dump-trucks removing earth from the airstrip are now sliding their loads into craters west of the



Piper aircraft parked on the neglected tarmac of Atarot.



The "hump" in the main runway at Atarot, now being corrected.

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LITTLE RED RIDING BOOK

by EPHRAIM KISHON

NOW that the Great Chinese Revolution is 25 years old, we should like Comrades to send warm greetings and best wishes to Chairman Mao, the world's last Marxist. And if the reader thinks that we are pulling his leg, let him take note that for some time now we have owned the book whose circulation equals that of the Bible and Tarzan of the Apes taken together, the red booklet which changed the face of Brezhnev: QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG.

How this best-seller, printed at the People's Press in Peking, came into our possession, how it was smuggled into our house from distant lands, is another story which we have neither the time nor the space to tell here. Anyway, it is bound in people's red plastic, with the star in the centre, in a very handy pocket-book form. On page two, under a sheet of protective people's rice paper, we find Chairman Mao's likeness, an impish smile on his face as he acknowledges at the Eighth Congress of the Communist Party the spontaneous ovation which lasted for 40 uninterrupted minutes in response to the Chairman's announcement:

"Modesty helps one to go forward" (Page 237).

And that is just one quotation out of a thousand: Vice-Chairman Lin Biao, who was honoured with the task of writing a foreword to the most-waved book in the history of mankind, even laid down guidelines on the day-by-day use of the book. "In studying the works of Chairman Mao, one should have specific problems in mind, study and apply his works in a creative way, combine study with application, first study what must be urgently applied so as to get quick results, and strive hard to apply what one is studying, Amen."

PERSONALLY, we have been acting for a long time according to the instructions for use of Comrade Lin Biao and ever since, life has become more pleasant in our home. If we have a problem, or are seized by black despair, we simply grab the book, run through it until we come to a quote relevant to our situation, and then put the quote into practice and act accordingly.

Mao! A few weeks ago, for instance, the little woman plumped down in front of the TV set in the living room, and in the meantime our dinner burned into a crisp, black mass on the kitchen range. The wife was very upset and hungry, gnawed at our innards and everything seemed lost, until we took the book in hand and found the solution at the top of page 267, taken straight out of "On the People's Democratic Dictatorship" (June 30, 1949, Vol. IV):

"It is hard to avoid mistakes, but we should make as few as possible," says Chairman Mao and adds: "Once a mistake is made,

we should correct it, and the more quickly and thoroughly, the better."

The Chairman's philosophical thoughts restored youthful vigour to our exhausted limbs and we rolled the TV set into the kitchen. Ever since, there is no coal, no hunger, only Mao. There is no limit to the practical uses of the quotations: I won't ever forget, for instance, that fateful night when we played poker with the Seligs and I had lost a fortune and was completely wiped out, when literally on the verge of bankruptcy, salvation flashed through my mind: "The Chairman!" With my last strength, I crawled to my bed and took out the red booklet from under the pillow, ran through it a few times, and found the saying which fit my situation on Page 182, among the Chairman's Selected Works, June 11, 1954, Vol. III:

"Be resolute, fear no sacrifice and surmount every difficulty to win victory."

In short, I returned to the game, staked IL15 on a stupid pair of kings and, in the end not only recouped my money from the Seligs, but got up richer by about three pounds. What matters is that the book should always be within reach. With me, unless it's in my bed, I carry it in my hip pocket, or in the car's glove compartment. The wife borrows it whenever she goes out to see about Municipal taxes or plays the piano. ("In playing the piano, all ten fingers are in motion; it won't do to move some fingers only and not others. But if all ten fingers press down at once, there is no melody. To produce good music, the ten fingers should move rhythmically and in co-ordination." Methods of Work of Party Committees, (March 13, 1949, Vol. IV, page 110):

Small wonder then that we don't part from the little red book even for a minute. Why take risks? Sometimes it is really eerie with what ease the yellow giant's quotes can be put to practical use in minor family crises. Thus, it is our daughter Ranana's delightful habit to drop everything on the floor and then cry because she has dropped them. One day of excessive droppings, the wife took the book, sat down next to the baby's cot, and read to her daughter the original text out of Selected Works, Vol. IV, p. III:

"Grasp firmly. That is to say, the Party committee must not merely 'grasp,' but must 'grasp firmly,' its main tasks. One can get a grip on something only when it is grasped firmly, without the slightest slackening. Not to grasp firmly is not to grasp at all. Naturally, one cannot get a grip on something with an open hand. When the hand is clenched as if grasping something, but is not clenched tightly, there is still no grip."

And what do you know? Our little one listened to Chairman

Mao's appropriate quote and fell asleep and didn't drop another thing until she woke up.

Mao adores youth. ("Young people have to study and work. Full attention must be therefore, paid to their work and studies." From talk at the reception for the Presidium of The Second National Congress of the Youth League, June 30, 1953). And as for war, there is a great deal to be learned from the old man in this vital field as well. Our staff officers could do worse than take to heart the "Manifesto of the Chinese People's Liberation Army," October 1947, Page 107:

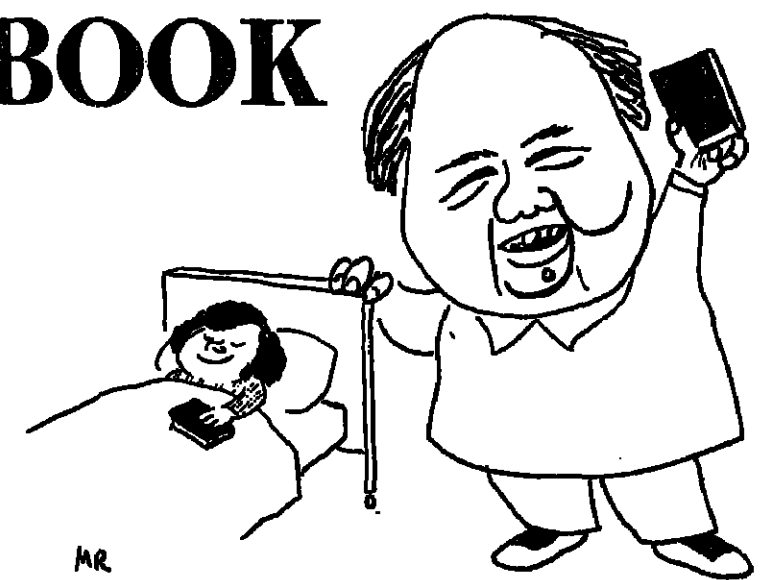
"All officers and fighters of our army must improve their military art, march forward courageously towards certain victory in the war."

And if the reader thinks we are not quoting from Mao's quotes, he is simply mistaken and

in need of a good dose of self-criticism. Whenever we are in a bad mood, some Mediterranean cloud darkens our porch, or anxiousness slips into our heart, all we have to do is grasp (firmly) the red booklet and read a few infantile passages, penned by the Immortal Revolutionary. This infallibly restores our good humour.

The reader, too, would be wise to purchase for himself and his little family the red booklet. From then on his abode will thicken with healthy laughter. Doctors recommend Chairman Mao. Two sayings between two pieces of matzoh before meals.

Translated by Yochanan Goldman by arrangement with "Ma'ariv."



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مكتبة من الأصول

Arnold Wesker's last play, "The Friends," had its first production in Stockholm. His next, "The Old Ones," may have its premiere in Tel Aviv. The Cameri Theatre has commissioned a Hebrew translation from Vera Elyashiv, an Israeli writer living in London, and is contracted to produce it next autumn. Wesker, the most Jewish of English playwrights, talks here to Post London correspondent ERIC SILVER about his new play and the crisis it represents in his career.

I FIRST met Arnold Wesker at a crowded party in the London flatlet belt, off Finchley Road. Both of his ears were ostentatiously stuffed with cotton wool and he was wearing a black jacket, slung like a cloak over his shoulders.

The symbolism was irresistible: Wesker, the egotist, Wesker, the romantic. The two qualities were as responsible as anything for the critical failure here of his last three plays. "The Friends" flopped partly because the characters seldom came to life as individuals, partly because Wesker insisted on directing it himself. As father and mother made one, he was too close to comb out the play at the core of the rhetoric.

Wesker's reputation was made in the late 'fifties and early 'sixties in the liberated wake of John Osborne's "Look Back in Anger."

The "people" were brought not only into the theatre, but on to the stage. His manuscripts were snapped up by American universities, his plays were prescribed for English schoolchildren.

A decade later, reappraisal sets in. For Osborne was either consolidated, or yesterday's revolutionary becomes a footnote in the chronicle of the English theatre.

Wesker is as conscious of this as any of his critics. After three failures, reviewers are ready to patronise the most wounded form of insult. But if you ask Wesker about his "crisis," he shrugs. After all, he felt the same about "The Friends." But after an unhappy hat-trick, he must feel it more this time? "I suppose so."

Another play

What keeps him buoyant, is that he is in the middle of another play to follow "The Old Ones." He has spent a week sitting in on the "Sunday Times," and is writing a play with a newspaper setting.

"The real crisis for a writer," Wesker says, "is not whether he is reviewed well, but whether he thinks he has anything more to say. It's going to bed and getting up knowing that you haven't got anything turning over in you that's really destructive. I am fortunate because I am on heat, creative heat."

The play, Tel Aviv audiences will see next year, reverts to the Jewish themes and preoccupations of Wesker's early successes. He is, he says, going back to older areas of experience with the skills and insights he has learned since then.

"Like all my plays, 'The Old Ones' is about survival. All the characters are related, either as friends or family. The two central characters are brothers — the eternal optimist and the eternal pessimist. They have always quarrelled from an early age. As the years have gone by their quarrel has developed into a quelling match. They no longer talk to each other, they quote at each other. Voltaire, Raskin, Gelys, Ecclesiastes, Buber."

It is a play with a structure, but no plot. Its two acts and 22 scenes form a chain of experiences that are seen in retrospect as one composite experience. "We come to the view," Wesker says, "that plot is not really essential to the theatrical experience. The setting is somewhere north of Whitehall, the world of status."

Wesker premiere for the Cameri



(photo by Danny Wesker)

ARNOLD WESKER

born, bookish Jewish tailors. What Wesker calls "all those Jewish fathers and uncles." His own father and mother made one, who is doing the Hebrew translation and knows the family well, says she recognises the voices.

"The Old Ones" is about living with your mistakes, and knowing you haven't all that much longer to go. It is about fear, and pain, and habit. It is about cruelty, dependence, and compassion.

At the end Wesker says, there is a recognisable defiance. "That has always been the confusion with my plays. There's been a defiant survival, and people come away thinking that is optimism. Optimism is a view of life that says all is marvellous, or will be. A defiant survival is more concerned with not giving in."

Another familiar, if lesser theme in "The Old Ones" is the Jewish horror of mindless violence. Wesker carries an ancestral memory of the lumpy proletariat that made pogroms possible. He confesses that his Centre 42, through which he wanted to involve trade unionists in the arts, was a deliberate attempt to stop working men thinking with their fists.

Most people who have read the script of "The Old Ones" have liked it. For what it is worth, I share their enthusiasm. Wesker is pleased, but not without a twinkle of irony. "I spent three years on 'The Friends,' which I thought was going to be shattering. I spent ten days on 'The Old Ones,' and everybody says it's the best thing I've done since 'Chips with Everything.' It won't surprise me if it's going to be a surprise."

Although the Cameri is the first theatre to schedule the new play, and the show will go on, it may still face London competition for the premiere. Without wanting to seem churlish, Wesker would plump for London given the choice. "You want to be accepted

in your own country. I want to continue contributing to the mainstream of English drama."

The play will not be an easy one to cast. Of the ten named characters, seven are between 68 and 72. All but one are Jewish, as are the three younger characters.

Wesker, who squirmed at "Port-

noy," is uneasy about Jewish actors. "You get Jewish actors playing Jewish characters who are themselves exaggerations of human beings. You end up with a magnification that is both embarrassing and unbearable. Perhaps the only place you could cast it properly is New York." Or Tel Aviv?

Agmon to try Broadway

Yaacov Agmon has done it again writes MARK SEGAL. The head of Bimot Productions is going to be the first Israeli to produce a show on Broadway.

Agmon, known generally in the business as Yankel, apart from being husband to actress Gila Almagor and having been the manager who saved the Cameri Theatre from collapse and being a top radio interviewer, has managed to demonstrate that original ideas can work in the Israeli theatre and even make money. Yankel, the bright boy of show business, has a nose for what the public likes, and being a serious man of the theatre does remarkable things. After all, it was he who introduced a generation of Sabras to Yiddish with Itzik Manger's "Morgel," and then had the foresight to take up the idea (of singer Shlomo Nitzan and composer Yohanan Zural) to put on an evening of Hasidic song and folklore. It was his decision to put the performers in jeans and to use guitars to accompany the songs. Some 650 performances later, Agmon was ready to take the show to the Great White Way.

Right climate

He believes that America is just the climate for the show. "It's not only that 'Jesus Christ-Superstar' symbolizes something. It reflects the yearning of an age for belief. Just as in Israel the Six Day War brought people back to the source; that was where 'Ish Hasid Haya' filled a deep need. So, I think that in America too, the Jews will come to see 'Only Fools Are Sad' because it expresses this return to the sources of our tradition and faith. I, for one, wish to reach Jewish youth in America, and I think this is one way of bringing them in contact with their Jewish identity. First of all, we are anti-kitch and anti-sentimentality. Above all we avoid sentimentality like the plague. If you wish, we will be the antithesis of 'Fiddler on the Roof,' although we both derive from the same sources. We do not seek to arouse pity like 'Fiddler,' and I think that 'Only Fools Are Sad' will enable people to identify."



YAACOV AGMON

and the investment, so far, has come to \$120,000, which for Broadway is not a large sum.

BIMOT's other venture on the American scene is to try and present Israel in modern garb to the younger generation, mainly on the campuses. Mr. Agmon is putting on an Israeli variety show named "Shalom 72" which is being backed by the Ministries of Foreign Affairs and Tourism, the Jewish Agency and El Al.

The M.C. is comedian Mike Burstein, and the show includes pop group Arayot (they like to call themselves "The Lions of Judah"), the Druse dancing troupe from Idifayah, the Zava Hebrew dance troupe, the Amramim duo (singers), with a text by Dan Almagor.

Agmon explained the special effect he intends using: the performers will do their turn against a background provided by six huge screens on which will be trained seven projectors. He is sending over 600 slides, showing scenes from Israeli life. Thus when the Druse start dancing they will emerge from a slide showing a wedding at their village. The arrangement of sets and lighting is in the hands of Arnon Ader.

As a special feature Mike Burstein, including Amihai, Guri and Dalia Ravikovitch.

The first performance is scheduled for Boston, then Washington, followed by a tour of 20 university campuses. Local organizations are being left to Israeli students at each campus. Agmon gives the credit for the idea and its implementation to three men: Aluf Har-Even of the Foreign Ministry's Information Department; Hanoach Glyvion, Director-General of the Tourism Ministry; and Amram Zur, Director of the Ministry's New York office.

Another venture in the planning stage is a U.S. coast-to-coast tour by singer Hava Albergstein, in her new torch singer image.

A CURE FOR INSOMNIA



MANY unfortunate human beings suffer from chronic insomnia; sleep eludes them through the long night. It seems to me that Israel Television is on to a very good thing; it should patent its programming as a method certain to induce sleep in the hardest insomniac. Half an hour in front of our average wares will send him nodding happily into the arms of Morpheus. He will find himself falling asleep in the middle of a Spanish musical and will wake up a night later looking at Cuban ballet, hardly aware of any change.

A curious air of Lotus Land, where it is for ever afternoon, dominates the people who deliver the goods. A voice that is soft, gentle and low is admittedly desirable in women, according to Lear, but it is hardly useful when conveying announcements. We have grown accustomed to Israeli politicians delivering long eulogies about a deceased veteran by reading at considerable length from notes held close to the chest, with the audience presented with a clear view of the top of the head, but this is not really the correct technique for newscasters. Nor should the news be presented with a barely suppressed yawn.

One of Aluf Tadmor's first jobs should be to start scrapping some of the junk accumulated by his predecessors. I seem to remember advancing the theory once that some of the Italian films were bought by a man with a yen for the *signorinas* and the *dolce vita* of Rome; his successor, or it may be the same buyer, must have fallen for the *senoritas* of Madrid. How else can one explain the special tiff offered us for Simhat Tora night, a Spanish musical presumably made when the moving camera was first invented?

Spain and Simhat Tora — now what, I wonder, is the special connection between the two? As far as I know Jewish history, our relations with the Spaniards took a turn for the worse several centuries ago, and have hardly improved since. If anybody told Ferdinand and Isabella that Simhat Tora was an occasion for special rejoicing among the Jews, they must have said: "Excellent. Let's arrange a very jolly *auto de fe* for them."

In modern times Spain is governed by one of the surviving Fascists of the Hitler-Mussolini era. Admittedly, beggars can't be choosers, and some of our best friends have been Fascists, or mighty near

— but at least we have got something from playing footsie-footsie with such creatures, either arms or money. But Franco? Spain, as far as I know, remains solidly pro-Arab and anti-Israel. So save the Spanish films, please, for Lag B'Omer, and let's have a bonfire of the muck purchased in the past, perhaps because it was cheap.

HAVING got those grievances off my chest, let us try to look at any bright, good programmes that we saw during our waking moments. "End of Summer," a nature documentary, directed by Ephraim Abba and edited by Danny Schick, was a lovely bit of work, to which great care had obviously been given. Apart from the fact that it would have been better in colour, for which the producer was of course not to blame, the film could hardly be faulted. There was perhaps too little of too much — concentration on one bird might have been more interesting than seeing every bird.

Then I enjoyed very much the film of the pilgrimages up to Jerusalem; the drawings were exceptional, and I must commend the careful re-

search that obviously went into the preparation. It gave me a comfortable feeling to know that Jews have always come up to the capital, no matter what statesmen decide or terrorists do. The news shots of the dancing at the Wall — which by now has completely lost its connotation of "Wailing," it has become a centre for so much celebration — were very good.

"MABAT" also did a very good job in the commentary on the survey of the plight of young married couples in Israel: the use of cartoons to illustrate the statistics of their troubles was very effective.

Housing young couples has nothing to do with preventing ships or cutting down on the defence budget. Money and building workers have to be found to give young Israelis the chance to live, just as bread has to be provided for the hungry. If the people charged with responsibility for doing the necessary find that they are unable to deliver, they should quit.

In the early years of the state, when the position was much more difficult, the Minister of Labour, responsible then for immigrant housing, could disregard all bureaucrats and planning commissions to build rapidly for immigrants. Some mighty shoddy instant slums went up, but at least building activity went on at a great speed and in quantity. Maybe the time has come to re-introduce those powers, although the housing need not be poor.

The art programme about Bezem and Ofek was a pleasure, although of course here the lack of colour was almost ruinous. Nevertheless, we were able to see how imaginative and beautifully executed the work of these fine young artists is.

THE Maupassant films are very jolly, full of genuine Gallic wit and charm, and I am solidly for them; I also like the English version of the Three Musketeers. "Vive la France!" — provided we get films of the Maupassant quality. "Badman's Territory," the Randolph Scott western in which we met the James boys, the Dalton boys, Sam Bass and Belle Starr, made me think that I was seeing a documentary about modern Israel.

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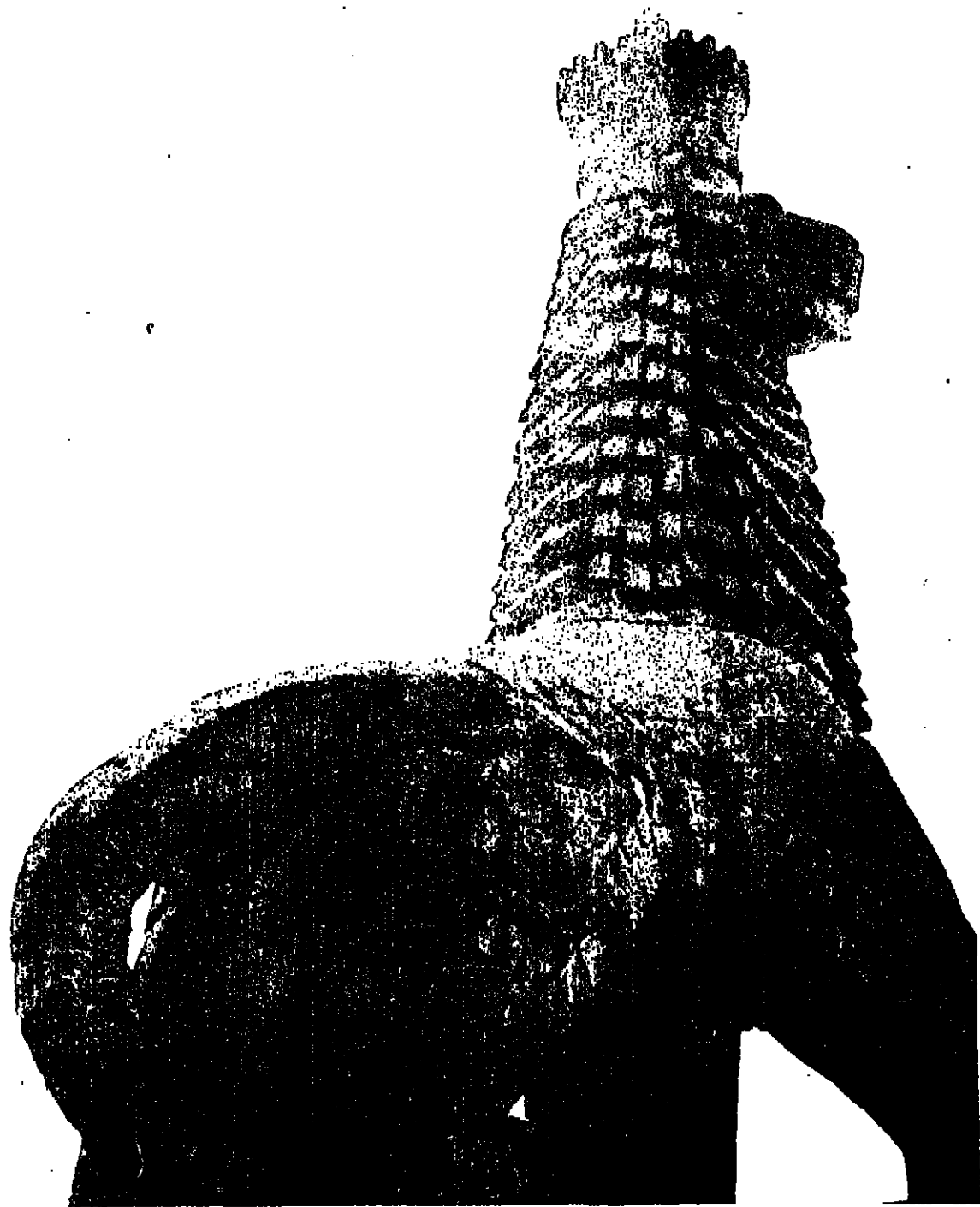


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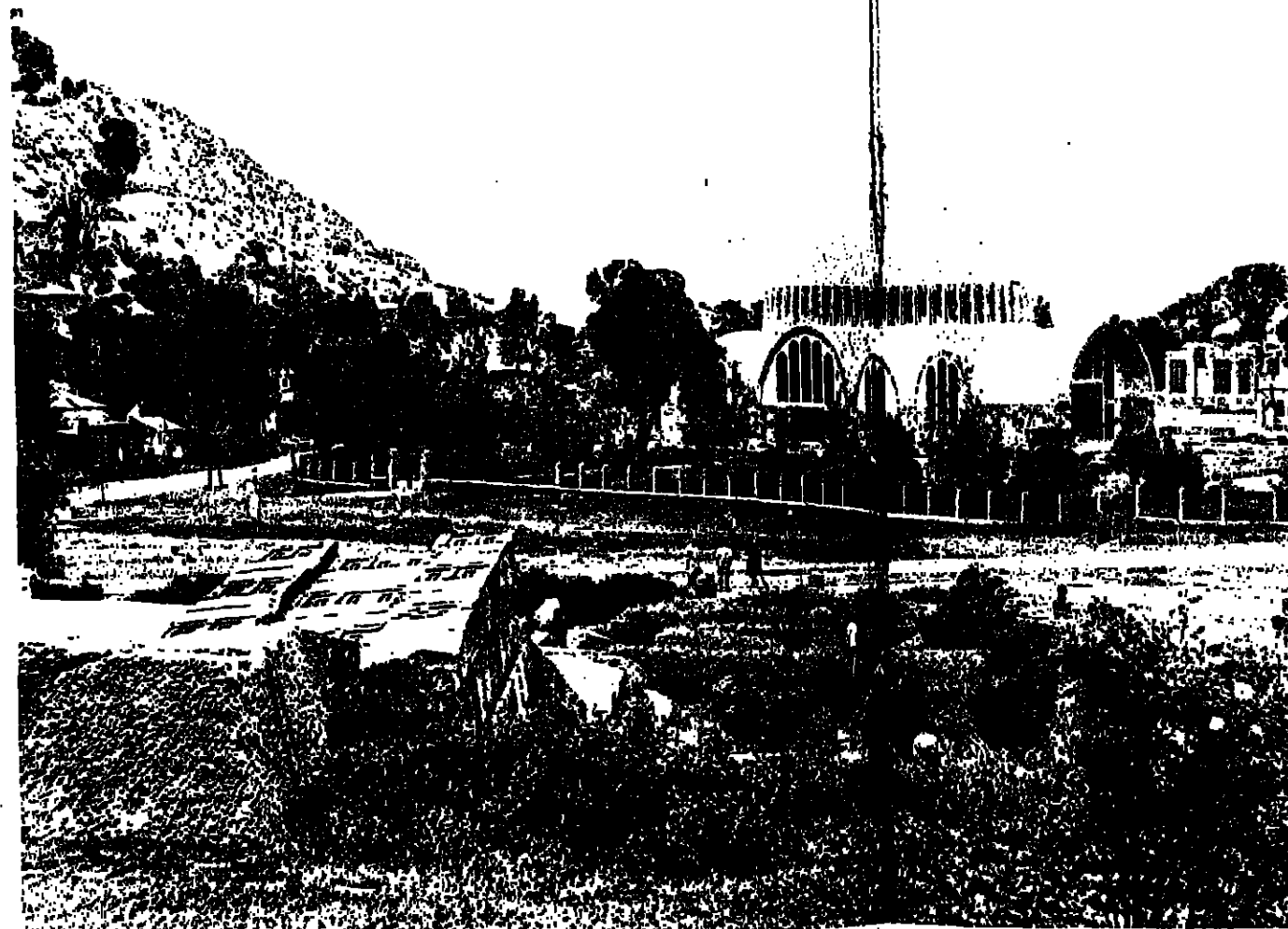
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The statue of the Lion of Judah is an Addis Ababa landmark.

Ethiopia:



The past glory of Axum, the capital of ancient Ethiopia, is witnessed by the obelisks in foreground.



Blue Nile Falls, near the source of the Blue Nile, which flows for more than 1,000 miles before joining the White Nile at Khartoum.

a long history of ties with Israel

Text: Arnold Sherman

ETHIOPIA has a very special significance for Israel. It is a corner of Africa that has touched the history of this country since the alliance between the Queen of Sheba and King Solomon which gave Ethiopia its dynastic leader, Menelik I. The Amharic language is Semitic and even the name of Emperor Haile Selassie, meaning "power of the trinity," is rooted in Hebrew. "Israel Amlak" in the name of the God of Israel, is a ubiquitous expression throughout the land and was used to rile the Moslems during the Six Day War. The Star of David is the emblem of the Emperor's personal bodyguard and is in evidence everywhere, including the Coptic churches which rise out of the landscape like the candelabra cactus trees.

Since ground transportation is difficult, if not downright dangerous, the easiest and most plausible method of locomotion is by air. Ethiopian Airlines provides a superb domestic service, aptly named "the historical route," which runs from Addis Ababa to Asmara.

Addis is a city where slender fingers of modern architecture percolate out of a sea of ugly slums, and where night life consists of 20,000 "tef-bets," where native beer, music and bare girls are welcomed under a shower of neon. The Addis market, the "Mekeda," is the largest market in Africa and is one of the few remaining places where genuine antiques can still be purchased, through assiduous and laborious bargaining, for incredibly low prices.

At Bahir Dar, the next stop on the itinerary, the Blue Nile Falls provides a panorama of one of the most magnificent of thundering waterfalls.

As the waters of the Blue Nile flow northward toward Khartoum and the confluence of the two Niles.

Further along the itinerary, is the cherry of Ethiopia for Israeli visitors because of the presence of the Black Jewish tribes which abound around the city which, incidentally, was the second capital of Ethiopia. There are between 100,000 and 200,000 Falashas in the area whose Jewish history goes back at least 2,000 years and who still practice a rigorous form of pre-Talmudic Judaism. The Falasha, however, is only a half hour's ride from Addis Ababa, but Ambober, the cultural center of the Falashas, represents a tedious Land Rover journey through mountain trails, hills of mud and narrow, winding roads. The joy, however, of seeing the Falashas in the middle of Africa, of being in the midst of the "Shalom" and "flowers" of Israel, makes the trip more than worth-while.

Before reaching Asmara, the former capital of Eritrea, the strictly Italian lines and still fragrant with the scent of spaghetti, there are two sites that are well worth a visit. One is Lalibela, one of the wonders of the world, where 11 churches were hewn, from the solid rock beneath the ground, and Axum, the last capital of ancient Ethiopia, where the toppled obelisks speak of a civilization and glory long passed.

Ethiopia is an easy country to visit — the scenery is still fairly primitive — but it is one of the most rewarding travel experiences to be had in the adventurous and exotic.

Photos: Emanuel Steinberg



Falasha girls near the entrance to the remote village of Ambober, the Black Jewish tribe's cultural centre.



Landing places on the Ethiopian Airlines' "historical route" are all grass fields.

In a recent short story in "The New Yorker," Isaac Bashevis Singer penned a description of himself as a young, struggling writer in New York City many years ago. He recalled studying himself in the mirror, seeing the reflection of one of his own characters: a nether-world imp, with pointed ears and chin, flaming red hair, and mischievous blue eyes. Today, at 67, his red hair is grey and sparse, but the blue eyes are as mischievous as ever, the ears and chin still pointed. Most significant, however, writes RUTH ARIELLA BROYDE, who interviewed him in his Tel Aviv hotel room, Singer remains prince of both the real and occult kingdoms, as much at home with the "then and hereafter" as with the "here and now," writes Miss Broyde, who has known Singer for six years.

Books in Review
Pages 18-21
Edited by Moshe Kohn

Israel's greatest weakness, according to Singer, is that the media think they can forget 22



Isaac Hashevis Singer

(Photo by Ruth Ariella Broyde)

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To The Jerusalem Post Literary Editor

Sir,—Recognising the dangers being labelled "simplistic" and acknowledging the clear disabilities stemming from both the fact that I have not read the two books reviewed and that I am an attorney I nevertheless feel impelled to comment on some issues raised by Z. Yaron's review of "The Politics of Compromise: State and Religion in Israel" by Ervin Birnbaum and "The Rift in Israel: Religious Authority and Secular Democracy" by S. Clement Leslie (your issue September 24).

The major thrust of Mr. Yaros' comments appears to be that the State of Israel does not conform to the political, historical and sociological experience of other nations because Judaism is a "peculiar" religion and Jews are a "peculiar" people. Thus it is "simplicitic" (Mr. Yaros uses the word pejorative seven times) to discuss the question of religion in Israel as a church-state issue. According to Mr. Yaros, those who take such a view are identified with Shulamit Aloni and Dr. Amnon Rubinstein have "created in the small print of constitutions and laws" and "deliberately ignore . . . all interfering complexities." They have a "curious distaste of history." The "Aloni-Rubinstein view" is not only "simplicitic" as has an "utter lack of a sense of proportion" but is also essentially "irrelevant."

From the titles and the review one gathers that neither Birnbaum nor Leslie (neither of whom appears to be a lawyer) can be faulted for this particular interest in the subject matter, rather than having Yaron's particular preoccupation. Birnbaum appears to be a political scientist concerned with the political of religion in Israel — certainly

legitimate subject of inquiry; and Leslie (whom Yaron treats mockingly) seems to be primarily a historian who uses the modern tools of sociology in his analyses (Sociologists, like lawyers, as Yaron's *bêtes noires*.) Without the merit of having read the books, I cannot be sure whether either Baum or Leslie views the religious question as being without complexity, but certainly the former calls the non-Rubinstein view never "posita as a starting point for all explanation for the religious question in Israel," as Yaron charges.

It would appear to me that the historians, theologians, lawyers, sociologists, philosophers, and political scientists who have viewed the complex problems of the interrelationship between religion and state in recent centuries and have expressed their preference for separation reflect no more than the triumph of experience over ideology. It is precisely the reading of history that has led most educated commentators to conclude that separation is essential to the health of both religion and state. To take such a position is to take a position

to be simplistic; neither is it to express a desire of amnesty for religion nor is it to ignore Jewish History. The insistence, for example, of the Founding Fathers of the United States on constitutional protection of both freedom of religious expression and separation of church and state was based on a careful reading of history and an understanding that religion flourishes best when it occupies its own separate free from its relationship to government. Not only has this American experience confirmed the wisdom of American Jews alone but unanimously subscribe to it; it defies.

Jewish groups provide national leadership in maintaining the wall of separation high, but the trend is virtually the entire civilized world (even in those countries that have a nominal state church) is toward functional separation. Religious strife, divisiveness, and hatred are most marked in societies where state and religion are tied together.

In Israel, then, so different, despite the conceded uniqueness of Jewish religious development and the mixed relationship of Jews to their religious institutions? My observation is to the contrary. Except for Ireland, I know of no modern Western society that is as surfeited with religious strife, hatred, and division as Israel. (The only vaguely comparable American experience was the former hostility between Catholics and others in Massachusetts and other states where the Catholic Church sought to impose its moral views upon the general population.) Of course, the non-religious who in Israel, and most modern societies, constitute a sizeable portion of the population resent religious coercion. Of course the interjection of religious issues or religious ideology into politics has caused and will cause divisive conflict. Even Mr. Yaron recognizes that "there undoubtedly exists a serious issue of individual liberty in the face of religious coercion." But I agree with him that one cannot "isolate" the issue of religious liberty, because the central issue for Israel is not religious freedom but rather social divisiveness; the hatred between the religious and non-religious and between competing religious groups; the use and abuses of state power; and the ultimate contrivance and destruction of religion and the religious impulse itself because of its confusion with issues of political power, parties and ideology.

One need not sacrifice the Jewish identity and essence of Israel (however diversely this is defined) by recognizing and seeking a solution to the complex problems of religion and state. As Dr. Arthur Hertzberg, an eminent American Jewish historian and rabbi, recently commented:

"There is a growing feeling that the polarization of the religious scene in Israel between an established Orthodoxy and an equally established anti-Orthodoxy; between an established synagogue and its established antisemite, simply isn't working. The scandals of the politicization of religion are no longer being kept at home... As a traditional Jew and as a rabbi, as one who has lived with it within the Malacha, and outside it, it is abundantly clear that there are no Halachic remedies for some of the problems that are clearly before us."

in an age in which Jews and
Jewish identity are much more
complicated than we used to im-
agine them to be. And there is
therefore, no solution to the
problems of individual lives which
any modern state must permit
to be lived, without facing the
bitter realities here and now
that we have no alternatives but
to separate synagogue and state.
The notion that we can continue
for another few years to step-
auto races in Ashkelon and that
therefore all will be well, while
enslaving negroes, is the whole

of religion, is simply not a good one. What I am concerned about is the absolute vulgarization of religion as a whole in a situation where it is involved in all kinds of things which make the moral, credit and spiritual dignity of the Jewish religion, more and more repugnant, and more and more alien to the personal conscience of those not immediately within the (religious) society. The day when the synagogue is disestablished will be the day when the synagogue will be reduced again to make the real impact on the spiritual life of the people.

I submit that Dr. Hertzberg is correct (although a rabbi and Jewish historian): that the Alonim and Rubinstein view is correct (although they are lawyers); and that Israel confirms the historical experience of mankind rather than being inconsistent with it.

LEONARD SCHROETER
Jerusalem

To The Jerusalem Post Literary Editor
Sir, — Judging by its length, a good deal of importance was attached to Zvi Yaron's book review on the religion-state conflict in Israel (your issue of September 24). Yet, for a subject regarded so seriously, readers were unfortunately offered only a superficial, and occasionally supercilious, analysis of a difficult, complex and sensitive issue (as Mr. Yaron himself emphasizes).

Mr. Yaron begins by taking issue with the allegedly short-sighted views of masters of religious coercion. With mastery and understatement he admits the existence of a "serious issue" (in what way, we are not told, and this is the source of Mr. Yaron's weakness, as we shall see). Then, plausibly throwing the wholehearted weight of Jewish history behind him as the basis of analysis, Mr. Yaron goes ahead and ignores it almost completely — except for the one book for which he has no use, and condemn the other two (in both cases, without explanation). His most specific criticism relate almost entirely to the very points he employs us to leave aside (in his argument with Dr. Amnon Rubinstein and Mrs. Shulamit Aloni), thus indicating that even in Yaron's self-proclaimed historical perspective these issues are fundamental. Furthermore, it is Mr. Yaron who is concerned to correct other's "lack" of perspective, and yet, why does he give us no concrete hint as to how we should do so? Surely we are entitled to some

Zvi Yan

clained sensibilities. I hold the discipline of law and sociology in the highest esteem and I am happy to count lawyers and sociologists among my closest friends. In point of fact, some of the most incisive writings on the subject of religion in Israel come from lawyers (Professor Menachem Elion, Ze'ev Falkov and Yitzhak Engelhardt), a biochemist (Prof. Yeshayahu Leibowitz) an historian (Prof. Ephraim E. Urbach) and a sociologist (Prof. Charles Lifshman). The classic work on the complexity of Jewish identity in Israel was written by a social psychologist (Prof. Simon Herman). It would therefore have been more fruitful if Moshe Shohretser had grappled with my ar-

'The S

To The Jerusalem Post Literary Editor
Sir, — The English translation of Franz Rosenzweig's "The Star of Redemption," reviewed by Alan Unterman (your issue of September 17), will give a much wider audience an opportunity to acquaint themselves with the thinking of this great Jewish philosopher. But when Dr. Unterman writes that "Rosenzweig's anti-Zionism is explicit throughout" the book, he does not really do justice to Rosenzweig's Jewish thinking, and is also factually incorrect.

Rosenzweig sees Judaism, as Dr. Untermyer quite rightly says, as "a 'strong' and 'outward' view of the world, a safe abode, (for the Jewish People) . . .". To Rosenzweig, the Jewish People is not just a religion, as it was for the German Liberal Jews of the 19th Century and right up to the Hitler period, or like "The ideology of such fringe groups as the American Council for Judaism and the Natural Karte." To Rosenzweig, the Jewish People are the "eternal People," with an eternal set of values. Rosenzweig quotes the Prophet Micah (6:8): "It has been

positive substantive comments and not merely to swiping at the views of two well-known lawyers?

The problem stems, I think, from Mr. Yaros's own apparent confusion on the subject. Of course he is right in demanding a full historical perspective — but what are the most important aspects of that history? It? This depends on our understanding of the nature of Judaism and Jewish identity. Here, in my opinion, the relevant questions in today's religion-state controversy are:

- 1) Is the upholding of basic democratic rights essential to the Jewish nature of Israel?
- 2) Does abandonment of certain limited Jewish religious law leave the perpetrators as less Jewish than the faithful upholders of Halacha?

The secular, anti-coercion faction would answer yes to the first question and no to the second. My personal conclusion (and that of many others) is that no inherent conflict exists between the two answers — i.e. that democratic rights and Jewish character can co-exist. In relating to marriage or Sabbath observance, one's Jewish identity need not suffer since there are countless other ways (including non-Halachic ones) of expressing it — for example, the revived tradition of the festivals as agricultural events, or simply by listening to Shabbat songs on the Friday evening road. Judaism is a commitment to certain absolute ethics and social values, and not another as a personal and selective

ron (Zinger)

It is also needless to feature the position of the politicalization of religion in Israel. I have often criticized the article published in *The Jewish Post* and elsewhere. What remains at issue is whether religious State problem and nothing else. The relationship between the Jewish people, the State of Israel and the Jewish religion is extremely complex, and that to view the problem exclusively in Church-State terms is "impractical" and evidence of a lack of sense of proportion. The views of Dr. H. Leibavsky were found by Dr. H. Leibavsky.

Star of Rede

told thee, oh man, what is good and what the Lord does require of thee only to do justly and to love mercy and to walk humbly with thy God.

This conception indeed does not change whether the Jewish People are in exile or in its own land. Rosenzweig also quotes *Leviticus* 25:23: "And the land shall not be sold in perpetuity, for the land is Mine." It never implies that these eternal values become less eternal when the Jewish People are living on their own soil. Only the land is as holy as the people, because "The

land is Mine." This is not a strange
conception. The Jewish Nations
Fund based its very existence on
the verse Rosenzweig quotes.

To compare the teachings of
Franz Rosenzweig to those of the
American Council for Judaism or
the National Jewish Post and Opinion
is like the misunderstanding of
the history of the Jewish People.

ERIC LUGA

Herziya Pitunah

To The Jerusalem Post Literary Editor:
Sir, - Ajan Untermyan says in
his review of "The Star of Redemption"

Identification with Jewish tradition.
I do not pretend to have all the answers to these difficult questions, nor do I demand it of Mr. Yaron. But the least one can expect of a responsible reviewer is to raise the right questions, and in their proper form.

Finally, a word on normality, a problem which causes Mr. Yaron many misgivings. One need not be bound in any way by early Zionist writings on the subject (which, at any rate, related to a specific historical situation and mental climate). Simply because Bialik wanted Jewish thieves I don't feel myself compelled to want them, too. Once again, selectivity is of the essence. Normality today refers, I think, particularly to the idea of Jews having political rule over a particular geographical entity. It does not require us, however, to be like all the other nations. No one today seriously believes that football corruption, wildcat strikes or rising crime rates are good because they make us "normal." Surely what we require is to incorporate in our own lives what seems to us to be the best in other nations, and to add to that our commitment to Judaism along the lines we have suggested above. A man then, like an Israel, becomes a different, or at least no better, than living anywhere else, and the Zionist idea loses its claim as a means of solving the problems of Israel and Galut.

BARRY SHENKER
Kibbutz Tzora.

'The Star of Redemption'

To The Jerusalem Post Literary Editor

Sir, - The English translation of Franz Rosenzweig's "The Star of Redemption," reviewed by Alan Utermann (your issue of September 17), will give a much wider audience an opportunity to acquaint themselves with the thinking of this great Jewish philosopher. But when Dr. Utermann writes that "Rosenzweig's anti-Zionism is explicit throughout" the book, he does not really do justice to Rosenzweig's Jewish thinking, and is also factually incorrect.

Rosenzweig sees Judaism, as Dr. Untermyer quite rightly says, as "a 'strong' and 'outward' view of life, a safe abode," (for the Jewish People). To Rosenzweig, the Jewish People is not just a religion, as it was for the German Liberal Jews of the 19th Century and right up to the Hitler period, or like "The ideology of such fringe groups as the American Council for Judaism and the Natural Karte." To Rosenzweig, the Jewish People are the "eternal People," with an eternal set of values. Rosenzweig quotes the Prophet Micah (6:8): "It has been

to do these, oh man, what is good and
what this Lord does require of thee
only to do justly and to love mercy
and to walk humbly with thy God.

This conception indeed does not
change whether the Jewish People
is exiled or in its own land. It
swells also quotes *Leviticus 25:23*
"And the land shall not be sold
perpetuity, for the land is Mine,"
never implies that these eternal
values become less eternal when
the Jewish People are living on
their own soil. Only the land is
holy as the people, because "The

land is Mine." This is not a strange
conception. The Jewish Nations
Fund based its very existence on
the verse Rosenzweig quotes.

To compare the teachings of
Franz Rosenzweig to those of the
American Council for Judaism or
the National Jewish Post and Opinion
is like the misunderstanding of
the history of the Jewish People.

ERIC LUGA

Herziya Pitunah

To The Jerusalem Post Literary Editor:
Sir, - Ajan Untermyan says in
his review of "The Star of Redemption"

tion" by Franz Rosenzweig (your issue of September 17) that Professors Ernst Simon and Gershom Scholem were among Rosenzweig's colleagues and former pupils who "led Hitler to settle in the U.S. or Eretz Yisrael." As a matter of fact, Gershom Scholem settled in Eretz Yisrael as early as 1923, and Ernst Simon in 1928, quite a long time before Hitler came to power in Germany in 1933. Furthermore, Scholem delivered the memorial lecture on Rosenzweig on the thirtieth day after his death in 1929 at the Hebrew University on Mount Scopus.

It may be noted that Scholem at the time was of the opinion that many years might pass before "The Star of Redemption" was translated into Hebrew, until at last, shortly before the appearance of William H. Hall's English version (New York, Holt, Rinehart and Winston) Dr. Yehoshua Amir's splendid Hebrew translation of this classic of Judaism was published in Jerusalem by Mosse's Bialik.

GABRIEL STEIN

Jerusalem,

PAGE EIGHTEEN THE JERUSALEM POST MAGAZINE - LITERARY PAGE FRIDAY, OCTOBER 15, 1971 OCTOBER 15, 1971

هكذا من الفصل

PAGE NINETEEN

Ripeness for revolution

DURING the 1960s, the prolific Nathan Glazer of Harvard was busy, *inter alia*, studying and dissecting the American college scene. Eventually, his perceptive essays on the subject appeared in his latest book, "Remembering the Answers," and notable among the 15 treatises, dating from 1961 to 1969, is one entitled "The Jewish Role in Student Activism."

Written late in 1968 and originally published in "Fortune" magazine in January, 1969, this particular piece opens with the reassuring assessment:

"This is not a period in American history in which there is much danger that Jews will suffer from unequal treatment, prejudice or discrimination."

This prognosis was ill-starred. Two years later the same Nathan Glazer felt compelled to drastically revise his outlook in an article, "The Role of the Intellectuals," published in the February, 1971 issue of "Commentary" magazine. Discussing the pivotal position of Jewish intellectuals in America (summed up in "The Jewish Scene" in *The Jerusalem Post* of June 2), Glazer now poses the possibility — "almost a probability" — that America's first military defeat, in Vietnam, will unleash a wave of anti-Semitism. Jews, he holds, are identified not only as intellectual leaders in the struggle against what is seen as the folly and immorality of the war in Southeast Asia, thus lending impetus to an eventual stab-in-the-back myth — "but Jews as Jews."

Danger of defining

This reversal of position suggests the dangers of attempting to define the outer limits of society within so brief a period as two years. Hence, one might be cautious about accepting other precise judgments in "Remembering the Answers" on the theory that being burned once is sufficient deterrent from venturing too close to the flame again. Nevertheless, this remains a stimulating volume that casts considerable light on the turbulent period that erupted at Berkeley in 1968, raced swiftly across the land and suddenly, almost as dramatically, petered out last year.

Indeed, it is the measure of the overall perception of the author that, in 1968, when he wrote "The

REMEMBERING THE ANSWERS

by Nathan Glazer. New York, Basic Books, 311 pp. \$7.95.

Reviewed by Paul Gould

Jewish Role in Student Activism," he had a glimmering of things to come:

"As the New Left and the Movement begin to move toward violence, and I am not sure yet whether they will end up closer to Marx or to Bakunin, or as I hope to neither, I suspect that young radicals may begin to wonder whether they really have all that much to gain from unleashing the primal forces that are held in check by social restraints, even the restraints of a society so corrupt as they believe this one to be. They may begin to turn away. And so too many many of the nation's favoured youth now on the left."

In 1969, Glazer was still immersed in the high tide of revolt on the campus. In all truth, his own backyard was inundated with the boiling waves. But the waves have now receded, leaving in their wake only vitiated and splintered groups, insignificant in number and in influence. Indeed, one might confidently suggest the campus student today is closer to the temptation of old-fashioned panty raids than to storming the gates of the Bastille. Why the switch from the savage '60s to the somnolent '70s?

Lipset pinpoints reasons

Glazer did not pursue his advantage by offering a possible explanation for a hypothesis. But in a parallel lecture at the Van Leer Foundation in Jerusalem last winter, his Harvard colleague, Seymour Martin Lipset, did not hesitate to pinpoint the reason for the sharp reaction that eventually set in after the student uprising at Berkeley, Harvard, Cornell and San Francisco State, among others. It

had begun to dawn upon the students, Lipset said, that what they were actually doing was destroying themselves — a fruitless act of self-immolation. There were sufficiently large and insightful numbers of college students who had begun to realize that in erecting barricades and storming buildings, in setting the torch to classrooms, in closing down the universities, in intimidating faculty and administrators, they were simply committing hara-kiri.

To be sure, this reappraisal took some years to materialize. The first flush of instant success was heady champagne for teenagers, even those in their early 20s. But the inevitable period of maturation had set in, startlingly similar to that of the re-evaluation that took place on the college campus after the Hitler-Stalin pact of 1939, when Communism evoked disillusionment among idealist Leftists.

Main difference

Now that this reappraisal is an accomplished fact, what caused it? Glazer writes:

"...The main difference between the critics of higher education and the student radicals was that to the critics educational reform was, if not of major or exclusive concern, a matter of some significance in itself, worth taking seriously in its own terms. To the student radicals, it was immediately subordinated to the larger social criticism: educational reform was valuable if it meant that the universities could be moved along to becoming a training ground for revolutionaries, or that revolutionaries would achieve greater powers within it, or that the university could be used so as to produce radicalizing confrontations with 'reactionary' forces."

In other words, the battery for reform was strictly a tactic. The crucial error of the "Burn, baby, burn" activists was that colleagues were not prepared amid an affluent society for an all-out commitment to revolution. But the Left has long confused the legitimate quest of liberals for reform with their own grotesque evaluation based on half-baked theories, that such militant demands or desire for social and racial justice could be equated with ripeness for revolution.

Fireworks without fire

OLAM BO'ER, HALLELUYAH! עולם בוער, הללויה (A World is Burning, Halleluyah!) by Oded Feingersh, Tel Aviv, Eked, 48 pp.

Reviewed by Zvia Ginor

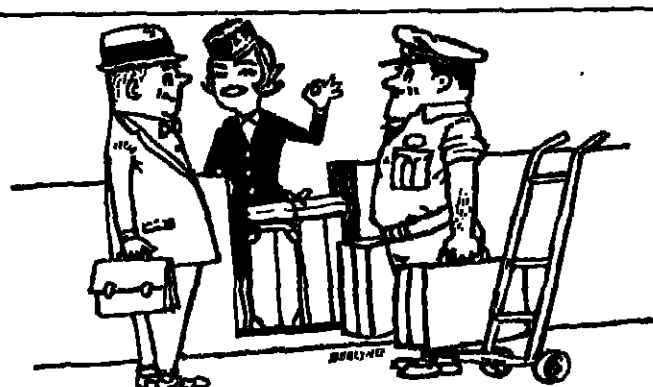
ODED Feingersh leaps nimbly about from Hiroshima to Provence, from one image to another, in a seeming display of fireworks which, however, has no fire. The use of stream-of-consciousness in poetry, or in any literary form, must be backed by a carefully worked-out system of meaning, substance and integrity. This is the difference between a literary style which is a system and one which is a chaos of personal remarks.

I therefore found this, Feingersh's first collection, non-communicative, often lacking any reasonable association between one line and the next. Some of the images and sounds make sense within their own limited spectra, but together they convey no more than an impressionistic youthful energy.

Throughout this small book the

"in" themes of anti-war, anti-establishment, anti-technology, etc. prevail, all handled in the "in" fashion of flowing lines, free form, free word play. For example, there is the poem "Industrial City":

"He who deserves to die in peace lives / in physical noise / cynics city / a vehicle collects, covers are swept / they burn / and a committee of judges on behalf of God and Government / arrange one-man shows for individuals / and group-shoes for groups / and knowing many years the same personalities / non-personalities / a cents for beer and drinking the bitter drop / in problems of death / on slaughtered goose-wings / sitting sitting / native nakes / screams the committee of judges / on behalf of God and Government — / Not to be changed!"



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'Memorial to Enzo Sereni An Israeli contribution to 'Africanology'

SEFER ZIKARON LEHAYIM ENZO SERENI (Memorial Book for Enzo Sereni) edited by Italo Milano, Shlomo U. Nahon and Daniel Carpi. Milan-Jerusalem, Sally Mayer Institute, Higher School of Jewish Studies, 320 pp. in Hebrew and 392 pp. in Italian. Illustrated.

Reviewed by Giorgio Romano

MANY tributes were paid last year to the memory of the Enzo Sereni on the 20th anniversary of his death at the age of 39 at the Dachau concentration camp. The present volume deserves special mention. It comprises some 30 essays on Roman Jewry, half of them written in Italian, half in Hebrew.

The essays themselves, both in the Hebrew and Italian sections, are preceded by some remarkable introductory material. There are selections from Sereni's published and unpublished writings, along with sketches of him by Zalman Shazar, Golda Meir, Moshe Sharett and Dante Lattes. Each portrait stresses a particular aspect of this exceptional man, who met his death at the hands of the Nazis after parachuting behind enemy lines in Italy during World War II. Enzo Sereni is doubtless the most outstanding personality Italian Jewry contributed to the rebirth of Israel, and his life is a perennial source of inspiration.

One might think that four biographical sketches, all in praise of the hero, are too many. All are taken from speeches or articles prepared for some special occasion, but none offers a real synthesis of Enzo Sereni. Nevertheless, it is the

personality of the writers which justifies the inclusion of these sketches in this volume and testifies to the extraordinary character of Sereni, "whose existence among us was like an eternal flame, a burning bush that is never consumed," as Moshe Sharett put it.

The editors rightly felt that a central theme was needed to give additional unity to the memorial volume containing the word of various scholars. The history of Europe's oldest Diaspora community, that of Rome, was found to be the right subject. The Sereni family belonged to that Jewry and the selection would have pleased Enzo, who throughout his life bore the imprint of his native city. No future student of the history of Roman Jewry will be able to ignore this book, at least as far as the bibliographies appended to most articles are concerned.

The book's articles lead us from the history of the Jews in ancient Rome through the Middle Ages and the Renaissance to modern times. We see Roman Jewry as victims of persecution and as participants in acts of faith and the rebirth of Israel. There are articles on art, archaeology, architecture, poetry and literature. Others deal with the spiritual activities of Roman Jewry. There are legal studies alongside descriptions of curious episodes in the life of Roman Jewry over the centuries. There are studies on the relations between the Jews and the Catholic Church, papers dealing with sociology, statistics and economics. Other articles report the results of archival research on Roman Jewish institutions, or some particular trait of the Roman Jewish community. Chapters written by well known scholars are followed by those of young writers, testifying to the lively interest of the new generation in old problems.

As with all miscellanies, the standard of the articles in this book is not all of the same high standard. But the charm of the volume, which is enriched with many illustrations and statistical tables, consists in its variety and the originality of each part.

In the Italian section we find articles by the late Attilio Milano, by Joseph Colombo, Daniel Goldschmidt, Augusto Joel Levi, Shimon Szwarczuch, Bruno Zevi, and Eytan Franco Sabatello and Sergio Della Pergola, two young statisticians who have recently settled in Israel. The Hebrew part comprises studies by the late Cecil Roth, by Dan Barag, Moshe Stern, Hayim Schirman, Yehoshua Leibowitz, Yosef Sermone, and Efraim E. Urbach, to mention just some.

Like the preceding volumes in the same series (such as those in memory of Sally Mayer and Leone Carpi), the present work is a credit to the people who initiated and edited it as well as to Jerusalem's Mercat (Central) Press that printed it.



ENZO SERENI

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Literature and positivism

By Paul Goodman

MEN of letters have definite virtues. They do not wear blunders. They are honest and do not omit the seamy or awkward side. They are intolerant of censorship and skeptical of authority. They work hard to write it through. They distastefully lose themselves in what they do and are innocently in love with the product.

But it is not definite what is the use of their ethic. They are not committed, like scientists, to find confirmable and replicable truth. Politically, they are usually inept at finding ways to realize what they advocate. They are not trustworthy as pedagogues or curers of souls. Perhaps in the social division of labour, they are the group to whom it is assigned to make sense. One is reminded of Nestor, the orator of the "Iliad." Nestor's honeyed speech at no time dissuaded the Greeks from their infatuation, but it was no doubt a good thing for them to go to their doom with open eyes.

In this dispute about the evolution of positivist language or the devotion to positivist language, both sides exaggerate — as usual. It is for quite reasonable human purposes that we have developed languages that are more denotative and analytic and simpler in syntax than poetry. But the broader function of literary language, including poetry, also remains indispensable, because we are never exempt from having to cope with the world existentially, morally and philosophically; and there is always emerging novelty that calls for imagination and poetry.

Consider the worldwide unease about the technology, the social engineering, the specialist sciences, and their positivist value-neutral language. Unfortunately, since men of letters have for so long let themselves be pushed out, we don't have relevant literary languages and topics to say right technology and sociology; our usual literary attempts are apocalyptic, sentimental, out-of-date, or private.

A physician, for instance, is faced with agonizing dilemmas: euthanasia when novel techniques can keep tissue alive; birth control despite the destiny of a human being as a parental animal; organ transplants and Lord knows what future developments; the allocation of scarce resources between the vital statistics of public health and

the maximum of individual health, or mass practice and family practice. How does one spell out the Hippocratic Oath in such issues? How can anyone by his own intuition and individual rationality, usually in crisis, possibly decide wisely and without anxiety and guilt? Yet there are almost no medical schools that find time for the philosophy of medicine. And we do not have the linguistic analysis, the reasoned description of precedents, the imagined situations, in brief the literature, for such philosophy.

The social sciences have been positivist only during my lifetime. It is, of course, a matter of opinion whether, after so many lapsing centuries, the brief reign of mature positivist sociology has been brilliant.

My hunch is that, despite a few more years guaranteed by big funding, it is moribund, done in by the social critics and the politically engaged of the past decades, who have had something useful to say. Humanly speaking, the special sciences and their positivist language have been deeply ambiguous. At their best — it is a splendid best — they have got (and deserved) the pay-off of the theological virtues of faith, selflessness, and single-minded devotion, and of the moral virtues of honesty, daring, and accuracy. At their worst, however — and it is a very frequent worst — specialist avoidance and its value-neutral language are an avoidance of experience, a narrow limitation of the self, and an act of bad faith. They are obsessional, an ideology of the System of Science rather than a search for the unknown. God and therefore to mankind. Needless to say, such science can be easily bought by money and power. Its language is boring because what the men do is not worth the effort, when it is not actually base. Being busy-work and form-ridden, it has no style.

What is exasperating is positivist clarity and precision that are irrelevant to the real life. A value of literature is that it can inject confusion into positivist clarity, bring the shadows into the foreground.

From "An Apology for Literature" in the July "Commentary," an adaptation from Paul Goodman's forthcoming book, "Speaking and Language," to be published shortly by Random House.

AFRICA: Hamaayak Lehofesh Uleatnah (Africa: The Struggle for Liberation and Development) by Marion Mushkat. Tel Aviv, Orly, 394 pp.

Reviewed by Paul Liptz

THE decision of four African Presidents to visit the Middle East is a major step forward in Africa's involvement in world affairs. Africans have long considered themselves — and rightly so — victims of unwarranted outside interference. So it may be assumed that the four African statesmen will see their role in our area as that of mediator rather than of "powers" come to impose their ideas.

Israel's alertness to developing Africa's sensibilities has played a large part in ensuring the success of our aid programmes in that area. Its racial assistance can never compete with the programmes of the various world powers, and we are hard put to counteract the activities of certain blocs. Yet, with our limited resources, we have made an impressive breakthrough into the African scene.

Israel's contact with Africa is expressed in a number of ways. One of the most successful has been the training of Africans in Israel, in fields which are vital to any developing country. The Mount Carmel International Training Centre for Community Services; the Afro-Asian Institute for Cooperation and Labour Studies; and the International Cooperation Centre of the Ministry of Agriculture in Rehovot have all been intimately involved in training students from Africa. And Israeli experts have done valuable work in numerous spheres in different African countries.

But technical assistance is only one aspect of Israel's endeavour to improve her contact with and understanding of Africa. In the past few years increasing attention has been paid to African studies — particularly at the Hebrew University of Jerusalem but also at Tel Aviv University. There now exists in Israel an impressive if perhaps small group of lecturers and research workers in all spheres of Africanology. The Hebrew-speaking public, however, has been offered little material beyond the occasional news reports or feature articles in the press and the occasional lecture. This study, therefore, by Professor Marion Mushkat, is doubly welcome. Prof. Mushkat, expert in international law and international relations and author of an admirable array of publications, has in the

past few years turned his attention increasingly to Africa. Throughout the book under review, it is clear that Prof. Mushkat sees Africa as part of the world scene, and no longer as an isolated "Dark" continent. His broad, interdisciplinary approach to the problem has been made possible by a wide use of sources in several languages. The author's term "Africanology" suggests that the only way to understand Africa is by this method of interdisciplinary cooperation.

Prof. Mushkat discusses the problems which Africa has faced since the colonial period. He notes the pressures which led to the formation of the Afro-Asian bloc. He makes an interesting analysis of the part played by the new African states in the United Nations, and discusses the African problems which the U.N. has had to deal with in the last decade: the apartheid question, the Congo civil war, the Rhodesia situation and the Nigerian civil war. He discusses the uniqueness of African socialism, and is aware of the intricacies of Africa's "struggle for liberation and development" — the desire to be free from outside interference, combined with the realization that development is closely tied to dependence on the richer nations.

But the book has three major shortcomings. First, a mere 94 pages (excluding the detailed footnote section) deals with "Israeli-African Cooperation" — one would have hoped for a more extensive analysis of a topic so close to home. Secondly, the book lacks a bibliography, and one is therefore forced to look at the footnotes (inconveniently placed) at the end of each chapter. Any researcher using the book would find this distracting and time-consuming. Thirdly, some sections lack continuity. This may be due to the author's use of previous articles and lecture notes, which have been inserted without enough editing to turn them into a running text.

The book is being translated into English and German, and in those languages, too, it will be a welcome addition to the literature on the subject.

Paul Liptz is a Teaching Assistant in the Hebrew University's African Studies Department.

Children's Books

The right ingredients

QUERING that THE PIRATES' TALE by Janet Aitchison (Penguin Picture Puffin, illustrated by Jill McDonald, 32 pp., 6s.) was written when the author was 7 it contains most of the right ingredients: five fearsome pirates awarded and eye-patched, a treasure, a live whale and a dead cat, little girls, plenty of mouth-watering food, the pirates in bed with mumps, the pirates dead. The illustrator has done full justice to all these marvels, and as this is both the cheapest picture-book of the lot and the one my test-case child liked best, it might be your best buy for 4-6.

Young girls' daydreams

TWO books that will appeal to girls over 10: UP A ROAD SLOWLY by Irene Hunt (a Pencilcock paperback, 189 pp., 6s.), and THE CHANGELING by Zipporah Kayley (New York, Atheneum, translated from the German by Roseanna Hoover, 24 pp., \$4.95). Its golden age is a cosmic belt for a lion, tiger, elephant, giraffe and fox, so that this is mainly an artist's animal picture-book. Flat stylized animals in a flat stylized forest where only an occasional bright yellow and red relieve the gloomy hues. The easy text can be understood by children as young as 8.

come true: the three heroines that the two books share between them end up, respectively, as a writer, a dancer, and an actress. If I had to choose between them, I would go for "The Changeling," because it has a certain cute charm, and because I found the Aunt Cordelia of "Up a Road Slowly," who bears a loving heart under a stern exterior and who is always right, too much to put up with.

Stylized animals

POSTER art is used by Celestino P. Platti to illustrate a story by Max Bolliger, THE GOLDEN APPLE (New York, Atheneum, translated from the German by Roseanna Hoover, 24 pp., \$4.95). Its golden age is a cosmic belt for a lion, tiger, elephant, giraffe and fox, so that this is mainly an artist's animal picture-book. Flat stylized animals in a flat stylized forest where only an occasional bright yellow and red relieve the gloomy hues. The easy text can be understood by children as young as 8.

Bashevis: Life needs surprise

(Continued from page 18)

Part of Singer's success as a storyteller lies in his ability to provide the reader with constant shocks, an unexpected turn in the tale, often a twist of the unknown. It is this chain of shocks, he says, which keeps people and literature alive. "Those who say they cannot be shocked anymore, lie. Life always has something new up its sleeve and, therefore, art can never detach itself from life. Once it does, it becomes stale. Even people who live a monotonous life have their portion of surprises. When a person stops being surprised, he dies."

Surprise of the century

"The surprise of the century, according to Singer, is the establishment of the State of Israel. 'A surprise not only to Jews, but to the entire world. The Holocaust was also a bitter surprise, but the fact of the matter is that we Jews deliver at least 50 per cent of all surprises to humanity.'"

What shocks Singer most is man's cruelty and stupidity. "But it's not our fault," he hastened to add. "We were created that way. Still, man has shown that he has enough intelligence to go to the moon. Why shouldn't he have enough sense to live in peace? That is a painful puzzle."

"But the greatest force in man is the creative force or, better yet, the desire for creativity — not just for writers, musicians, sculptors, painters — but for everyone. It is the essence of man's life. Love is only a part of man's desire for creativity. Man takes after the Creator; he wants to create... this may be the real meaning of the saying: that man was created in God's image."

Women's liberation, as Singer understands it, is actually women's fight for the right to creativity — not just to breed babies, "if that is their flight, they should win," he declared.

Asked about any special attachment he might have to material objects in his life, Singer looked puzzled and frowned. The question was then put to him allegorically: "If your house was burning down and you had time to save only three things from among your possessions, what would you take?"

Singer was positive for a moment, then smiled, warning to the subject: "(1) My manuscripts; (2) my American passport; and (3) my add. 'We were created that way. Still, man has shown that he has enough intelligence to go to the moon. Why shouldn't he have enough sense to live in peace? That is a painful puzzle.'"

rious vein. "I was once in that very situation. There was a fire in my building. The first and only thing that occurred to me was to rescue the cage with my two parakeets."

New books

Singer's New York publishers, Farrar, Straus and Giroux, have just produced the "Isaac Bashevis Reader," containing "The Magician of Lublin," 16 short stories and four new episodes which were not published in his book entitled "My Father's Court." Two new children's books, "Alone in the Wild Forest" and "The Topsy-Turvy Emperor of China," have also been released this year. This novel on which he is now at work, "Anemias — A Love Story," is the first novel he has written set exclusively in America — though it deals with two Holocaust survivors.

A closing question: "If people were asked to sum up Isaac Bashevis Singer's life, what would you want them to say?"

The question hung heavily in the air while Singer searched among his 57 full years for the answer. "I would want people to say that I had been a real artist, a writer, a man who will not stop being relevant after only one generation. That is what is meant by literary immortality."

Creative teaching makes a beautiful chorus

By Emma Kimor

Special to The Jerusalem Post

HAIFA.

TO create contact with the 180 educators, before whom she was demonstrating a creative lesson, and have the children at ease, Bilha Lepkin had all of them say his or her name aloud, while she tended to write it out. She also assigned different mediums: one "painted" his name, another "typed" it out. A music teacher was casually asked what he thought about the "chorus." When he said it was "so-so," they all tried it once more. Each called out his name again, and this time it was a "beautiful chorus."

The first annual conference of the newly formed Association for the Development of Creative Drama in Education under the Auspices of the Studies Department, University of Haifa, was on. Almost no speeches were held, the practical work spoke for itself. The conference was held at the University Campus on two consecutive days during the Succot holidays, and it had received the blessings of the Ministry of Education and Culture. The 15 children were 11- and 12-year-olds from the Tel-Hanan school for the culturally disadvantaged. Now they were asked to concentrate on the sounds they heard outside the building. They did. Then they tried to listen only to the sounds inside the room. And now they were asked to listen to themselves. They had just learnt about the "third ear." What was it they had heard? This they told to each other helped them to establish an inter-relationship. Similarly the notion of a "third eye" was introduced. Now they were ready for the fancy game, distinguished from reality by the magic words "as though."

Fanciful poems

This fanciful game took them out on a trip, through hills and valleys, a lunch break (after which they cleaned up), until at last they came to a river which had a waterfall. They splashed, they drank, they swam. At this point, something real was added: Sounds and music (from Holst: The Planets, intermingled with waterfall sounds) together with the reading of excerpts from poems written about water, by Lea Goldberg and Esther Riklis. At this stage, they were given pencils and paper and were asked to write out their own poems. Each child had been able to express his feelings, each in his own way, each his own personal experience with what had by now become real to him. At the drama session, poems written by children from Maos Haim, in the valley, were unique in that they expressed their experiences of sleeping in

shelters for four years under the shellings from across the border. Creativity in education is quite a common phenomenon in its native countries, the U.S.A. and England, where it has been developed for the last 80-40 years. Israel is just catching on to it, although individual teachers throughout the country have been doing some excellent work on their own for quite some time. On the whole, however, even the Ministry of Education itself admits that the present educational system stresses the intellect and neglects emotional, intuitive and social training.

Main aspects

The Association sees three main aspects in creative drama: Firstly, as a subject in its own right. It is felt that through movement and speech, children can express themselves, let off steam, just as in painting they do it through colour and forms, in music through sounds and rhythm. It serves to develop

their imagination, their physical self and thus all personal and emotional resources. In a word, creative drama aims at the child's wholeness.

Discussion usually centres on how far the "guiding hand" of the teacher should interpose itself in the child's freedom of expression,

how far stimuli and media are necessary, since the creative potential is supposed to be inherent in all human beings, and where music and other arts come in.

Generally, the creative drama teacher believes that his job is to discipline and direct the child's play into channels where he needs

to make worth-while decisions and discoveries. Drama then becomes a positive educational force, not merely a useful but haphazard way of learning. The creative teacher anyhow tells the children only what to do, never how; and that creative drama is an integration of all arts, especially music, dancing and painting.

Another aspect of creative drama is that of being a technique in teaching all subjects. At a previous get-together of teachers six months ago, a demonstration of a Bible lesson was given by creative teacher from Jerusalem, Shulamit Sirota. This time, Kadiah Goldberg, from Maos Haim, explaining the passage "as clay in the hands of the Creator" from a prayer for Yom Kippur, made the children visit ("as though") a potter, where they experienced the clay and the potter's wheel, thus making one child exclaim that "the material is just as important as the creator."

Nasim Etes, from Kabri, demonstrated rhythmic movements created through the children's own sounds and music. Brenda Landis, a teacher of voice and diction, originally from Wales and now from Beit Haemek, demonstrated a declamation through the creative approach, in dramatic situations. Two short films were shown by Tamar Yardeni-Yaffe on how children created their own musical instruments from nature.

Drama in particular

Lastly, the aspect to which great importance is attached, by Mrs. Lepkin, who is Chairman of the Association — drama as a modern creative method in preparing school plays. Ever since returning to Israel in 1951, Safad-born but Canadian-bred Bilha Lepkin has been advocating the importance of general education in the importance of drama and the production of school plays through creative drama in particular. She is a faithful follower of the pioneers in this field, Grace Stanistreet of the Creative Arts Centre, Adelphi University, N.Y., and Winifred Ward of Chicago, and has just attended a summer course given by Brian Way of the Theatre Centre in London.

An invitation to join the National Drama Conference in London is being considered by the Association, provided they get permission to translate into Hebrew the existing rich literature on the subject from the U.S.A. and England. They hope ultimately to encourage original Israeli contributions.



Acting out their own story — three little girls are most dramatic in their creative drama class. (Photo by Irit Pfefferman)

Russian doctor treats Russian victim of Old City grenade

Special to The Jerusalem Post

AS soon as 17-year-old Irina Voronova, wounded in Saturday evening's grenade attack in the Old City, was wheeled on a stretcher into the Emergency Receiving Unit of Shaare Zedek Hospital, she was met by Dr. Shimon Gelfand, himself a new immigrant from Moscow in Israel only six months. "Irina was in bad shape and mumbling in Russian," relates Dr. Gelfand in his combination Yiddish-Hebrew. "I began to examine her, talking to her in Russian, and she responded immediately when she heard the language." Dr. Gelfand, a surgeon, operated on Irina and removed over a hundred pieces of shrapnel from the entire left side of her body.

When the police telephoned Shaare Zedek that they were bringing the wounded to the hospital, Dr. Gelfand, doctor on duty in the Emergency Receiving Unit, and the staff instantly cleared the unit to receive the casualties.

The beds were made ready in the emergency department and an additional 15 beds were prepared in the hospital's main corridor leading to the Emergency Department. The entire staff was alerted as no one knew initially how many people were wounded when the grenade exploded at the end of Shabbat in the narrow lane leading to the Western Wall compound.

Two in hospital

By Sunday afternoon, all patients had been released from Shaare Zedek Hospital except Jack Greenblatt, a new immigrant from New York, and Irina Voronova.

Irina arrived in Israel only three months ago, with her parents who had been shop managers in Lenin-



Dr. Shimon Gelfand visits Irina Voronova, a casualty of last Saturday's grenade explosion in the Old City, who is recovering in Shaare Zedek Hospital. Both are recent immigrants from the Soviet Union.

grad. The family has lived in that city for many generations and there are many relatives still in the city. Irina's parents, Mr. and Mrs. Raitgur, are studying Hebrew in Nebuya, where they were allotted a three-room Jewish Agency flat. Irina, who was dismissed from school and from the Komsomol youth organization in 1959, when her family applied for a visa to leave the Soviet Union, is living in the students' dormitory on Mount Zion.

Sopos. She is studying Hebrew and wants to earn her university degree in mathematics.

Recovering from her wounds in Shaare Zedek, Irina smiles readily and talks about the future.

"I feel part of the Jewish people," she says in halting English and pidgin Hebrew. "and I am glad to share everything with the Israelis — even this."

Flowers at Lod

"My impression about Israel has been so wonderful that I will not let this incident change my good opinion," she says. Irina tells of arriving at Lod Airport with her family and being greeted by Jewish Agency officials who presented the family with flowers.

"I love flowers," Irina smiles, looking at the pink roses her mother was arranging in a vase at their bedside. "It was such a nice greeting... It made me feel as much that people here care about us."

Surgeon from Moscow

The roses on Dr. Gelfand's desk are also from Irina's mother, Mrs. Esther Raitgur. — a gift from the grateful parents to the fellow new immigrant from Russia who cared for their daughter.

Dr. Gelfand, a bachelor, lives in Beit Giora, Absorption Centre and studies Hebrew at Ulpian Etzion. He arrived in Israel last March and began working in Shaare Zedek Hospital in June. In Moscow, Dr. Gelfand headed a fifty-bed surgery unit in a big general hospital. He was educated in the Soviet Union and his whole family is still there.

"Jews have academic opportunities in the Soviet Union," Dr. Gelfand says, "but the power of the Soviet Union, in living in 'Am Yisroel' is great and young people want to immigrate to Israel."

On being Mrs. Rubinstein

By Pearl Sheffy Gefen

Special to The Jerusalem Post

TEL AVIV.

"YOU would think that the world should have learned something from the immensity and cruelty of the last war, that something in their souls should have changed. But no! There is a lack of morality and truth in every country, so many lies and pretence, and it is all because of money and interests. It is disgusting."

Mrs. Artur Rubinstein was unusually angry as she went on. "I am not Jewish, but I think the behaviour of the world towards Israel is just crazy. They don't do anything to protect this country and give them peace finally, after so many thousands of years of suffering. It is inhuman. I think the elementary feeling under it is jealousy, which the world dresses up in thousand ways."

Mrs. Rubinstein is a handsome, fair-haired woman, whose lively eyes, trim figure and scarcely-lined face belie her 60 years. But then her husband, 22 years her senior, doesn't seem near that. The recipe for their astonishing vitality and *joe de vivre* (the inevitable title of a film on the pianist's life) is what Artur Rubinstein calls their "eternal honeymoon."

They met in Warsaw at a concert conducted by her father, who created the Philharmonic Orchestra in the Polish capital. "Artur was the soloist," his wife reminisced, "and it was love at first sight, like one of those things you read in novels. I was 17, and when I saw him, I knew this was my man. We didn't get married right away — there were certain complications — but it is now 39 years we are married, a life-long time of great harmony."

Were there no difficult years? "They are not easy years at any time, because each period presents different problems. At first I was overwhelmed, meeting my husband's friends. But I became their friend too, and I got used to the hectic life."

Not much money

In the early years, there was not much money. "We lived in a tiny house in Montmartre, and the kitchen was so little that I couldn't even turn around. We lived from concert to concert. But it always seemed to me that we were millionaires, because somehow my husband created an atmosphere of happiness, of richness, no matter what our circumstances were."

The Rubinstein family now dwells in Paris, Geneva and Spain, but they travel most of the year. Is there a home life? "Yes, because a home life doesn't depend so very much on a steady place where you are. You carry it inside you, in your heart, in your relation with your husband. That is more important than physical furniture. I try not to feel too attached to things. My family lost everything several times, in Lithuania, in Warsaw, and it's silly to be a prisoner of belongings. When we go to Spain for the summer, of course I love to find that little table I bought and so on, but it's really not very important."

Mrs. R. studied piano as a little girl, "but I was impatient, I didn't like to work. My gift was rather for dancing, and people said I might have made a good career." Any regrets? "Sometimes, there are little moments like that. But not many, because I think a real career is if you can make your husband happy and help him, particularly in a case like mine where there was no doubt about his talent and his possibilities. So all my energies and love went to that."

Did the four Rubinstein children ever feel they were living in their father's shadow? "There is some of that, there's no point denying it, and it affects some children more than others. There is a certain influence of a personality like my husband's which overpowers without him even wanting it. My eldest son became a stockbroker, to be in a different world altogether. John, the youngest son, is an extrovert and it didn't bother him. He acts in films and composes music, not very serious music, but very good, a little à la Bernstein. Our youngest daughter is an excellent pianist, but she plays only for herself. She doesn't want to perform in public. It is very annoying," the mother frowned, "how people never realize what harm they do to young children by asking stupid questions like, 'Do you play as well as your father?' and so on. They stop things in them before they can even start."

So simple

Is she always conscious that her husband is Artur Rubinstein? "Yes, of course I am, but at the same time I cannot think about it or I would run away. I mean, you can't think you are with a monument all the time! And he's so simple, so absolutely modest, he never makes you feel that. Yes, I am angry sometimes when he drops ashes on the rug," she concedes, then hastens to defend him. "But he believes that ashes clean the rug, especially cigar ash — he is of that school! No, I don't really yell at him, that wouldn't be nice. We joke a lot. We both have a sense of humour, which is very helpful in life."

Why, in his eighties, does Artur Rubinstein continue his annual pilgrimage to Israel, begun over 35 years ago and virtually uninterrupted since? "Because he feels terribly close to Israel. He is devoted to the people and feels one of them, even though we don't live here. And coming to Israel is an experience. We've known this country since it was practically a desert, and now to see the progress from year to year, how the people work and struggle, it's fantastic, you know. It gives you hope for life. And to see the healthy, purposeful youngsters with an ideal, working and sacrificing their lives if necessary, in these days when youth is so spoiled in the whole world, so biased, so pointless, wandering aimlessly looking for they don't know what. It lifts our hearts to be here."

Have the years changed Artur Rubinstein? "Very little. He has the same joy of life today, the same vitality and interest. I mean, the man reads a book a day, he is

an *outrant* with everything. He takes nothing for granted, including his own talent and success, and he is grateful for everything that befalls him."

What makes him like that? "Ah, you must ask him that," said Mrs. R. So I did. In the suite named after him at the Israel Philharmonic's guest house, Artur Rubinstein explained the secret of *joe de vivre*: "To begin with, you have to have it in you. There are certain born gifts, like a talent for music or good or ill humour."

"It has nothing to do with the potentials of the world or with your physical state. I was born with a gift of happiness, and I didn't quite know to what to attribute it. But at a moment of a great disaster in my life, when I was really at

zero point, I discovered suddenly that, to be happy, it must be absolutely unconditional. The minute you put conditions to happiness, you cannot be happy."

"People always feel that if they were rich or beautiful or had talent, if they had been loved by this or that person, if they had a smaller nose, they would be happy. But those are conditions which cannot be changed, which you have to accept. If you don't make conditions, then you begin to enjoy even bad moments, because they have another action on your mind, and that is interesting."

And what does the husband say of their 39 years of marriage? "It is so happy because both of us agree on it. We give and take, which is very important. We often



Mrs. Artur Rubinstein

have different opinions, of course, but we have tremendous respect for each other. And there is gratefulness. She's a beautiful woman, much younger than I, and she gave me her life. I will never, never be thankful enough for that."

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Blazer jacketed pants suit (above) features new wide-wing, cut-away lapels and fastens neatly at the front with three pairs of small buttons. Available in tones of grey or beige it is in a herringbone weave wool. Military look, two-piece pants suit (right) with plenty of good detailing — both by Alaska, a new firm, who manufacture young-style boutique clothes. Suit shown here is in airforce blue Diolen-Wool cloth, has V-shape stitching above and below knees and crisp inverted pleat at back of short, trim jacket. (Photos by Ben Gad)

Clothes for the very young

By Catherine Rosenheimer
Jerusalem Post Fashion Reporter

BABIES, toddlers and children's clothes are now being produced in quantities which amount to many hundreds daily in Solog's streamlined new factory in South Tel Aviv where production commenced last week.

The company, an old-established one, in operation for over thirty years in Israel, proudly presented its new premises to the press recently, giving an efficient-looking, highly technological behind-the-scenes story of children's wear. Their two-piece suits and sports shirts have been well known to Israeli mothers for many years.

The new factory, constructed with an investment of over £1m., contains the latest flat and circular knitting machines and spacious sewing workshops. All aspects of the production line, from delivery bay through the basement storerooms are connected by conveyor belts.

Striped or uni-colored knitted fabrics, in cottons or synthetics, predominate in the Solog range. The styles pictured here are typical: practical rough-and-tumble clothes of extremely good quality — perhaps not "le dernier cri" where the fashion angle is concerned but boldly and attractively coloured and good looking. The full range includes vests and pants for children up to 14, two-piece suits and rompers for the under-two-year-olds as well as pyjamas, a range of two-piece shorts and pants suits for toddlers up to four and casual sporting shirts up to age 14.

Standard items

Optimistically, this reporter suggested that the large-scale mass production facilitated by the new factory might assist in lowering the prices of standard items of children's clothing... the answer, predictably, was in the negative and the reason, equally predictably — "taxes, taxes, taxes."

Some 60 per cent of the company's £1.5 million annual output is for export — to Europe, the U.S., South Africa and many other countries — totalling some \$400,000 and predicted to reach \$500,000 this coming year.

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Smart shirt and trousers for this thoughtful youngster from the Solog line. Shirt comes in colour range with the white stripes flanking the zipper. (Photo by Mula & Harnam)

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FISH PONDS & THE WESTERN WALL

By S.C. Hyman

Special to The Jerusalem Post

TO Ya'acov Friedler's very interesting history of carp breeding in Israel (*The Jerusalem Post*, October 1) there can be added a postscript, or rather a foreword. It concerns an event remarkable in itself that also links up kibbutz Nir David with Queen Victoria, the struggle for Jewish emancipation in England, Islamic studies in Israel, and the Western Wall!

Some time in 1935, which was a year of economic crisis, business bankruptcies and grave unemployment, a lady came to me in Barclay's Bank, where I was then working in Israel (*Jerusalem Post*, Oct. any bank official even though I knew that that lady was not looking for any profit. Could I find for her an enterprise that I thought was valuable for the Yishuv and was doing badly?

As it happened, a few days before that I had heard of difficulties at Nir David. The kibbutz had a stream running through its lands that was too saline for irrigation purposes, and the members were casting round for some use for the water. One of them who had come from Yugoslavia, where the pond breeding of carp was an established occupation, suggested that the stream might be used, instead of

running waste. The idea was accepted and excavation of the first pond started. Before it was completed, however, the funds ran out. It seemed that both the investment and the water were going to be wasted.

This seemed to fit in with the lady's requirement: an enterprise useful for the Yishuv but which was doing badly. I put it to her. We drove up to Nir David and she took to the place, the people and the idea enthusiastically. What the kibbutz asked for was a long-term loan of £2,000 — then a considerable sum of money. When, in drafting the agreement, I asked her what interest she wanted, she showed as much indignation as she ever allowed herself to. She wanted no profit from a kibbutz or from the Yishuv in general. I pointed out that for the kibbutz it was a commercial proposition, and they wanted no charity. So interest at a nominal 2 per cent was written in, though she told me privately that when the last annual repayment instalment fell due all the interest previously paid should be deducted from it.

Success story

That was the financial beginning of what Ya'acov Friedler rightly describes as one of Israel's major success stories. (A year or two later Nir David's clothing stores burnt down and the kibbutz came to me to ask the lady for a further loan. She did not have ready cash available, but she cancelled the balance of the existing loan.)

The lady was Mrs. Vera Bryce Salomons, a descendant of Solomon Salomons who was a merchant member of the Royal Exchange in London in the 18th century. His grandson was Sir David Salomons, baronet, the first English Jew to become magistrate, alderman, Mem-

ber of Parliament and Lord Mayor of London. (It is erroneously believed that Lionel de Rothschild was the first Jewish M.P. He indeed took his seat a year earlier than David Salomons, but the latter had been elected before.) Having become one of the most prominent merchants in the City of London David Salomons persistently worked for the removal of the disabilities to which English Jews were still subject. Elected to various high municipal offices he refused, successfully, to make the required declaration "on the true faith of a Christian." Elected to Parliament for Greenwich in 1851 he again refused to take that oath. On taking his seat he was ordered to withdraw, but before leaving he spoke in defence of his action and was fined £500 for illegally voting. His constituency re-elected him several times, until finally, in 1859, a year after an Act of Parliament changed the oath, he formally took his seat.

David Salomons was active in Jewish affairs, in Parliament and outside. He wrote books on economic subjects (one on "The Monetary Difficulties of America," 1837)

as well as "An Account of the Persecution of the Jews at Damascus," 1840. On creating him baronet, as he had no children, Queen Victoria, who held him in high regard, provided for his nephew, David Lionel Salomons, to succeed to the title. This David was the father of Vera.

Unlike the uncle, Sir David showed little concern for Jewish matters. He was more interested in electrical subjects, an inventor and a pioneer in motoring. According to some accounts he was pleased when his daughter married a non-Jew, Colonel Bryce, but must have been chagrined when Bryce adopted Judaism. On the death of her husband Vera reverted to the family name Salomons.

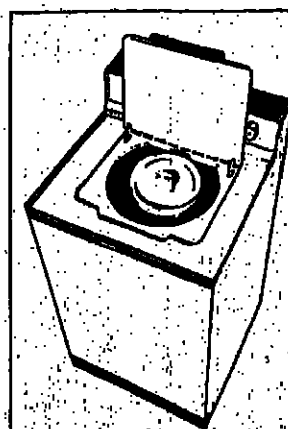
Vera Bryce Salomons spent the last years of her life partly in Jerusalem and partly in Europe. Those who knew her remember her as a quiet-spoken, very modestly dressed person, devoting her wealth, inherited from both her father and mother (a daughter of Baron Herman de Stern) unobtrusively to causes, especially Jewish, that she considered important.

Few people today know of her contributions to the building of the Hebrew University on Mount Scopus or to the Arza Convalescent Home near Jerusalem, as few know of her share in the beginnings of Israel's carp production. More know of her building and endowment of the magnificent Institute of Islamic Art and the attached quarters for retired academic people established in Jerusalem in memory of her great friend Professor L.A. Meyer. But hardly any one even of her closest acquaintances knows of the greatest manifestation of her Jewish feeling.

Following the disorders in Palestine, when over 800 people were killed or wounded, which grew out of an incident at the Western Wall on Yom Kippur, 1929, and which was exploited by the Mufti for a general attack on the Yishuv, secret negotiations were entered into between Jewish representatives and Moslems for the Jewish purchase of the Wall. It was Vera Salomons who undertook to provide the very large sum of money that would be needed if the purchase went through — which, unhappily, it did not.



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The POSTER

Theatre

PLAY STRENDZBERG (Carmel) - Strindberg's great, uncompromising drama of husband and wife united by a love of hate was turned by Duerrenmatt into good entertainment. Show is amusing, with Edna Fiedel and Yoni Yadin delivering virtuoso performances under Leonard Schach's impeccable direction.
TEL AVIV (Nahumal) Tues. 8.30. EIN HADSHOFET, Wed. 8.30.
SUN., MON., TUES., WED., THURS., 8.30.
THE SUICIDE (Haifa) - A satirical play written in Russia in the early 'twenties brought up to date to post-war at the Baruch of the Brecht-Kauffman era. Adaptation not so successful, but farce remains entertaining, and Yakov Hodo is the simple man who wants nothing but a job and all the sausage he can eat, is excellent in a part cut to his (small) size.
TEL AVIV (Nahumal) Tues. 8.30. EIN HADSHOFET, Wed. 8.30.
SUN., MON., TUES., WED., THURS., 8.30.
THE GIPSE (Hahabim) - A satirical play written by Hahabim's Alan Ayckbourn, directed by his countryman, Tony Jones. The direction and acting do not improve on the situation comedy with its mechanical, far-fetched humor.
TEL AVIV (Hahabim) Sat. 7.15, 9.30. TUES., WED., THURS., 8.30.
THE ROSE TATTOO - ASHKELOH
Tues. 8.00. WED. 8.00. KIRYAT GAT (Helel Ha'asor) Mon. 8.30. KIRYAT GAT (Helel Ha'asor) Tues. 8.00. NE- TIV (Helel Ha'asor) Wed. 8.00. NE- TIV (Helel Ha'asor) Thurs. 8.00. VEI- THORAM GADON (Popular Theatre) - TEL AVIV (Helel) Wed. 8.30.

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in Tel Aviv
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starring in
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Directed by Arthur Penn

THE SIGN OF THE CROSS (Geddes)
HAIFA (Ore) Fri. 8.00. ROSE HA'AVIN (Vardot) Sun. 8.30.
ST. HUBERT THE GUNNER (The Young Theatre) - The current trend in the theatre, mostly current belly-laughing (Rimah) Fri. 8.00. HAIFA (Shavit) Sat. 8.00. TEL AVIV (Ore) (Shem) Sun. 8.30. Wed. 7.15, 9.30.

ISRAELI PHILHARMONIC ORCHESTRA - Zubin Mehta conducting; Yitzhak Perlman, violin - Subscription Concert No. 1. Bach: Brandenburg; Paganini; Brahms - Series "A"; Monday, Thursday.

HAIFA SYMPHONY ORCHESTRA - Haifa Symphony Orchestra, conductor: Ilan Rozov, piano - Subscription Concert No. 2. Mendelssohn; Mozart; Schubert - Series "B"; Sunday, Series "C"; Monday - at the Municipal Theatre. Youth Concert: Monday, at 4.30 p.m.

ISRAELI BACH SOCIETY - Opening of the season with just a grand and in- putting role in Karl Stauden as Ouse Bradley. Play that battle scenes never look realistic in Technicolor.

VIOLINIST CASE - Gang warfare is cus- tomary American in a film that lives up to its title with plenty of melodra- matic situations and death lurking round every corner. Charles Bronson plays his usual sort of role in his usual sort of manner and all Ireland is his faithful girlfriend and Terry Saville, the boss of an underworld organization. Italia-

Ramat Gan Cinemas

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HASANBA
3rd week

RAMA Tel. 721913
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RITA HAYWORTH in
RITA GOES TO WAR
Colour
7.00-9.30
SONG OF NORWAY
with
CHRISTINA SCHOLLIN
TORALV MAURSTAD
FLORENCE HENDERSON
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FRANK FORETTE
Super Panavision - Colour
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Price: 112.

Opera

The Israel National Opera presents:
Jesse Strass: "The Lullaby of the Sea"
Lullaby of the Sea (Saturday-Wednesday): Double Bill: "Cavalleria Rusticana" and "Pagliacci" with David Hergol, Dohelle, Avella, Nardelli, Maria, and aren't worth it. Most interesting are the Sultan Ibrahim (Billets of red mullet). The mullet chops were almost unobtainable. Best value are the generous and tasty salads. While not unusual, the ambience will not reassure the fastidious. (M. R.)

A scene from MY MOTHER THE GENERAL, the latest local musical hit which relies heavily on belly laughs about a mother's visit to the Suez front (see "Theatre").

At the Cinema

Jerusalem
PATTON - Somewhat prettied-up re-creation of one of the Second World War's most colourful armour com- manders, though it makes an honest attempt to be as accurate as it can. Famous for the quite convincing, Oscar-winning title role performance by George Scott, with just a grand and in- putting role in Karl Stauden as Ouse Bradley. Play that battle scenes never look realistic in Technicolor.

HAIFA
VIOLINIST CASE - Gang warfare is cus- tomary American in a film that lives up to its title with plenty of melodra- matic situations and death lurking round every corner. Charles Bronson plays his usual sort of role in his usual sort of manner and all Ireland is his faithful girlfriend and Terry Saville, the boss of an underworld organization. Italia-

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